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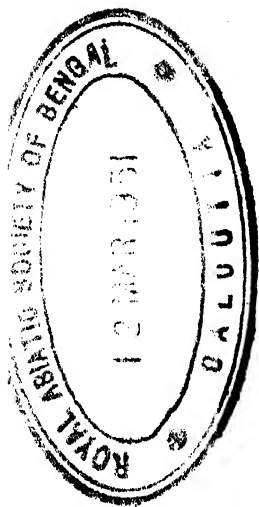
Vol. I Part I

(Fifteen Previous Bhavas)

Muni Ratna Prabha Vijaya

**Disciple of S'āsana Samrāt Acārya Mahārāja
S'rīmān Vijaya Nemisūris'varaji.**

**S'ri Grantha Prakāsaka Sabhā
Pānjrā Pole AHMEDABAD.**



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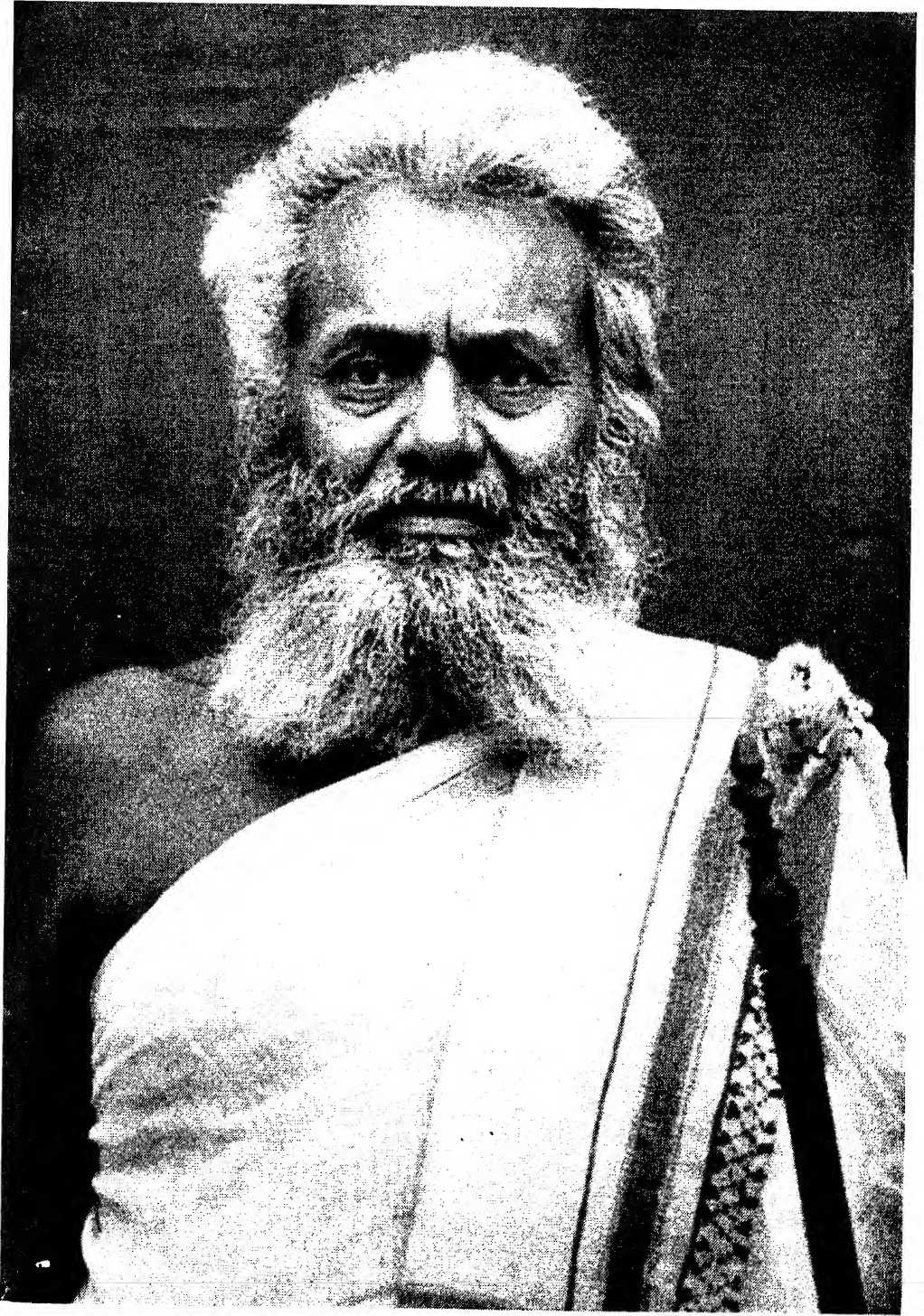


Śramaṇa Bhagavān Māhāvīra

Śrī Mahodaya Press-Bhavnagar.

S'ramaña Bhagavān Mahāvîra

Vol. I Part. I



HIS HOLINESS ACĀRYA MAHĀRĀJA
SRĪ VIJAYA NEMISŪRĪŚVARAJI

DEDICATED

INTO

THE LOTUS-LIKE HANDS

OF

MY MOST REVERED GURU

SARVA TANTRA SVATANTRA, JAGAD-GURU

ŚĀSANA SAMRĀT, SŪRICAKRA CAKRAVARTI

TAPĀGACCHĀDHIPATI, TĪRTHODDHĀRAKA

BHATTĀRAKA

HIS HOLINESS ĀCĀRYA MAHĀRĀJA

ŚRĪ VIJAYA NEMISŪRĪŚVARAJI

By

His most grateful and obedient

Pupil

RATNAPRABHA VIJAYA.



Late Seth Mansukhbhai Bhagubhai

Preface

Though there are many learned treatises and standard works in Ardha Māgadhi, Sanskrit, Gujarāti and some vernacular dialects of India by various authors describing the life-incidents of S'ramana Bhagavān Mahāvīra, the last (twenty-fourth) Tirthaṅkara of the present series of twenty-four Tirthaṅkaras of the Jains which are read by only a small portion of the population of India and a few Oriental and Occidental scholars who are keen about studying them out of philological curiosity, there is none in the English Language, that is comprehensible as well as authentic.

During the present age of racial rivalry and mutual conflicts, it is desirable that the English-knowing population, at least, of the world may become acquainted with the noble and enlightening Principles advocated by the Tirthaṅkaras. With this idea in mind, it is proposed to lay before the public, the life-incidents of a very eminent personality whose sublime soul gradually rising high and higher spiritually, acquired the exalted position of a Tirthaṅkara and eventually reached Final Emancipation.

It is the intention of the author, to publish a work in four separate volumes on the life-incidents of S'ramana Bhagavān Mahāvīra.

The First Volume contains an account of twenty-six Previous Bhavas (existences) of S'ramana Bhagavān Mahāvīra, after the acquisition of Samyaktva (Right Belief).

The Second Volume contains an account of the twenty-seventh Bhava of S'ramana Bhagavān Mahāvīra as Vardhamāna Kumāra, -his conception-vision of dreams-birth-social life-Diks'ā-ascetic life,-wanderings-Kevala Jnāna-Teachings-disciples-Final Emancipation-at Pāwāpuri-etc.

The Third Volume contains a lucid exposition of गणधरबाद

Gaṇadhara Vāda, Explanation of doubts held by the गणधर Gaṇadharas, the eleven chief disciples of Śramaṇa Bhagavān Mahāvīra.

The Fourth Volume contains a स्थविरावली Sthavīrāvalī, an interesting account of the Gaṇadharas—chief disciples of Śramaṇa Bhagavān Mahāvīra and the Heads of the church who have succeeded them.

For the present, one Part of each of the Four Volumes is ready for publication.

Part I of Volume I contains a detailed account of fifteen previous Bhavas (existences), of Śramaṇa Bhagavān Mahāvīra commencing with the Bhava during which his soul as Nayasāra acquired सम्यक्त्व Samyakta, Right Belief. The remaining Bhavas will be described in a future part of the Volume.

Part I of Volume II contains an account of the twenty-seventh or the last Bhava, during which Śramaṇa Bhagavān Mahāvīra acquired केवलज्ञान Kevala Jñāna, Perfect Knowledge and eventually reached मोक्षपद Mokṣa-pada, a state of Final Emancipation.

The subjects treated of in this part are:—

Descent from प्राणत् Prāṇat deva-loka (Tenth svarga-loka)—Conception—Vision of dreams—Announcement of vision of dreams—Marks and signs on body—omens—Saundharina Indra—Story of K rtika S'eth,—Adoration of Vardhamān Kumāra by Ś'akendra—Story of Megha Kumāra—Adoration—A consideration of fit and unfit families for the birth of a Tīrthāṅkara, Cakravartin, Bala-deva, and a Vāsudeva—Ten strange events—Transference of foetus,—the lying—in chamber of Tris'alā—the description of the fourteen praiseworthy great dreams—Questioning king Siddhārtha about the fruit of these dreams—a short description about the form, beauty, and eminent qualities of the would-be son,—Waking at night after the vision of dreams—King Siddhārtha's morning-functions—Decoration of the town—Inviting instructors of dreams—Story of

500 warriors-consultation with interpreters of dreams-About dreams-interpretors praising the dreams-Tiryagjrambhaka gods bring treasures of hidden wealth, etc. to the palace of Siddhārtha-Steadiness of the foetus-Mourning of Trisālā-Quickening of the foetus-Rejoicing-Determination of Śramaṇa Bhagavān Mahāvīra-Nourishment of foetus-Birth of Śramaṇa Bhagavān Mahāvīra-Horoscope.-Celebration of Birth festival by gods and Indras. Early Life-Amalakikrīḍā School Marriage-Dikṣā.

Part I of Volume III contains a lucid explanation of the doubts of the first three Gaṇadharas with verses-their Sanskrit versions-transliteration-translation-Sanskrit commentary and a digest of the commentary. The verses of गणधरवाद Gaṇadharavāda contained in the विशेषावश्यकसूत्र Viśeṣāvas'yaka Sūtra of जिनभद्र-गणिकमाश्रमण Jinabhadra Gaṇi Kṣamās'raṇaṇa, have been carefully transliterated and translated into simple English. The Sanskrit commentary has been reproduced and a digest of commentary in English, has been given at the end of the commentary of each verse.

Discussions with the remaining Gaṇadharas will be published in subsequent parts of the Volume.

Part I of Volume IV contains a स्थविरावली Sthavirāvalī-a short description of the eleven गणधर Gaṇadharas, chief disciples of Śramaṇa Bhagavān Mahāvīra and of the first four out of the twenty युगप्रधान Uga-Pradhānas Pre-eminent Personages of that age viz:-आर्य सुधर्मस्वामी Ārya Sudharma Swāmī. 2. आर्य जम्बूस्वामी Ārya Jambū Swāmī. 3. आर्य प्रभवस्वामी Ārya Prabhava Swāmī and 4. आर्य सय्यम्भवसूरि Ārya Sayyambhava-sūri.

The description of the remaining Heads of the Church will be given in subsequent parts of the Volume.

In the following pages, an attempt has been made to collect the various materials scattered in सिद्धान्त Siddhāntas, Canonical works of the Jains, and to present them in a connected form giving original texts, their transliteration and an accurate literal

translation in the English Language in a large majority of cases and a simple literal translation wherever required.

These volumes contain numerous extracts in Ardha-māgadhi and Sanskrit Languages, and so they become very useful for students of both these languages for classical reading. Besides, not a single classical or vernacular word has been used without its corresponding transliteration and an accurate translation in simple language, so that the whole becomes an easy reading for one who is perfectly unfamiliar either with Ardha-māgadhi or Sanskrit or any vernacular dialect of India.

Late S'eth Mansukhbhai Bhagubhai.

Born in Vikrama Samvat 1911, S'eth Mansukhbhai was educated in a Vernacular School at Ahmedabad.

As a boy, he was intelligent and very clever in Mathematics and Mental calculations. After finishing the complete course of studies at the vernacular school, he studied upto the Third Standard of Anglo-vernacular School at home under a very able teacher. After reading Gulliver's Travels, Sandford Merton, Robinson Crusoe, Arabian Nights, and other books of light-reading, S'eth Mansukhbhai was able to read Times of India-Daily Paper-and its daily reading was continued throughout his life.

Although his primary education at school was incomplete, S'eth Mansukhbhai was able to carry on conversation fairly well in the English Language with artizans, travelling-agents, Managers etc of English firms, with Government officials, such as Assistant Collectors, Collectors, Assistant Commisioners, Commisioners, Members of the Legislative Council of the Governor (out of whom he had many personal friends) and with other English-knowing persons and he was able to understand all the details of English correspondence.

Both the parents of S'eth Mansukhbhai-his father S'eth Bhagubhai Premchand and his mother S'ethāni Pradhānbāi-were highly religious, and it was through their imbibing him from his very infancy, with Teachings of the Tirthankaras that he formed the habit of daily worshipping with due ceremony, the images of the Jines'varas, early in the morning, of performing at least one Sāmāyika daily, of observing vows of penance on auspicious days of the Tirthankaras, and a strong desire of alleviating the miseries of human beings and of lower animals, and of doing many benevolent works.

S'eth Mansukhbhai was very fond of hearing scientific sing-

ing with the accompaniment of musical instruments, especially the various Pūjās-adoratory poems composed by highly talented ascetics such as Mahāmaho pādhyāya S'rimān Yas'ovijayoji Mahārāja, Upādhyāya Sakalacandaji, Pandit Padmavijayaji, Pandit Rūpa-vijayaji, Pandit Vira Vijayaji and other learned persons and the Padas-of S'rimān Muni Anandaghanaji and of Muni Cidānandaji alias Karpūra-vijayaji.

Early in the morning when S'eth Mansukhbhai was doing his daily worship of the images of the Tirthaṅkaras in his family-temple at Sheth Mansukhbhai Pole, in Kalupur Ward, Ahmedabad, the entire surrounding locality was ringing with the melodious tunes of सत्तरभेदापूजा Sattara-bhedi Pūjā, sung with the accompaniment of musical instruments by Manoo Thakore and Raṅgilo-very competent songsters of the day.

On many occasions these two songsters Manoo Thakore and Raṅgilo and Nemchand Master were invariably invited at Pūjā recitals in temples.

S'eth Mansukhbhai was very fond of horses. He had twenty-five horses in his stable. He would not buy horses at very exorbitant prices as some race-horse-breeders do. He had a knack of examining good qualities of horses. He would buy young horses from horse-merchants and by rich nourishing food and careful training, even low-priced horses would turn out to be very handsome. His pairs of horses were smart and attractive. He had the services of a veterinary surgeon for his horses.

S'eth Mansukhbhai was fond of horse-riding and self-driving. He would invariably drive a pair of beautiful horses in a very light open phaeton carriage. He was a very fast driver. He would use different pairs of horses at different hours of the day. A pair of horses once used, will not be used again for the day. In the latter part of his life, he had left off self-driving.

On the death of his father, which took place in Vikrama

Samvat 1931, the whole burden of management of the firm of Parikh Virchand Saubhāgyachand with its branches at Bombay, Broach, Dholera, and other places fell on the shoulders of S'eth Mansukhbhai when he was twenty years old. He managed them ably curtailing at the same time some business which was of a speculative nature. It is said his father left a property worth about four lacs of rupees. About five years after the death of his father, S'eth Mansukhbhai started a cotton spinning and weaving mill named Gujarat Spinning and Weaving Co. Ltd.—a limited concern with a capital of Rs. 400000, in which more than three-fourths of the total number of shares belonged to him,—the third of its kind in Ahmedabad, the first cotton spinning and weaving mill having been built by the late Rao Bahadur Ranchhodlal Chhotalal C. I. E. and the second by Bechardas Laskari. About four years after this, S'eth Mansukhbhai started a new mill, named The Gujarat Ginning and Manufacturing Co. Ltd. in which more than three-fourths of the shares were his, leaving the management of the old mill into the hands of his younger brother S'eth Jamnabhai.

The Gujarat Ginning Mill, started with a capital of Rs. 450000, developed into such a huge concern under the able management of late S'eth Mansukhbhai, that it was considered, as the second largest and most ably managed Cotton Mill in the whole of India—the first being the Sholapur Mill of Sheth Morarji Goculdas. I am given to understand that soon after the death of late S'eth Mansukhbhai, two crores of rupees were offered as the sale-price of the Mill, and a share of Rs. 1000 was quoted at 12000.

A few years later, S'eth Mansukhbhai became the managing agent of two other mills, viz, the Purushottam Spinning and Weaving Mills and Motilal Hirabhai Mills popularly known, as Telia Mills.

During the latter portion of his life, two more mills viz Javeri Mill of Nagerseth Kastoorbhai Manibhai and the Krsnana-

gar Mill of Nāthā Mehtā came under his direct management.

Very often, S'eth Mansukhbhai was also consulted for Sheth Kālidās Umābhai's two mills viz Hathising Mill and Hemābhai Mill, and he would send his engineer or the spinning or weaving master to look after the fault in the working.

During his morning round, S'eth Mansukhbhai would visit Javeri Mills, Purushottam Mills, Gujarat Spinning Mills, Telia Mills and Gujarat Ginning Mills, and in the afternoon, the managers, engineers, spinning-masters and weaving-masters of the different mills will attend at his office in the Gujarat Ginning Mills with daily reports of the working of their respective mills.

S'eth Mansukhbhai was very punctual in his engagements. Rising at five in the morning, he would invariably perform one Sāmāyika. By quarter past six, he was always in the family-temple worshipping images of Tīrthaṅkaras and reciting नवस्मरण Nava Smaranas. By half past seven, he would leave the temple and after taking a light break-fast of a cup of milk and one or two Pūries, at quarter to eight he was invariably in his carriage or car for his daily round to mills. At quarter past eleven or half past eleven at the latest, S'eth Mansukhbhai would return to his bungalow for his lunch and would remain there till 2 P. M. or earlier, if he has to visit some Government officials, or if he has some important business. From 2. 30 P. M. to 5 or, 5.15 P.M. he will invariably be found in his office in the Gujarat Ginning Mills. On his return to the bungalow, S'eth Mansukhbhai would unfailingly take his evening meal before Sun-set and would then go for a drive in Shāhibāg or Camp. One will usually find S'eth Mansukhbhai in his bed by nine o'clock at night unless he had to attend meetings of representatives of the firm of S'eth Anandaji Kalianji or of the local Pānjrā Pole or to attend to some other business of the Community, as he had no taste for dramatic performances or cinemas of the present day. He would not wake up till late at night gossiping with people as some

so-called busy bodies, having nothing else to do, find out easy ways of wasting their time.

S'eth Mansukhbhai was consulted by majority of the mill-owners of the day. During his leisure hours or busy hours, especially on the days that the mills were closed, one can find in the compound of his bungalow, ten or fifteen carriages or cars of visitors who had come to him for consultation with him. All the visitors were courteously received and hospitably treated with light refreshments.

The kitchen of S'eth Mansukhbhai was proverbially free. Those who went to his bungalow at meal-time were always sure to be requested to take their meals with him and there were very few persons who had the boldness to reject his request. Whatever may be the number of persons visiting him at meal-time, they were always welcome with him. On many occasions he liked to take some of his relatives, friends, and acquaintances for dinner with him on his way to the bungalow.

In Vikrama Samvat 1938, by the advice of Nagersheth Premābhāi Hemābhāi a large and beautiful Samavasaraṇa was prepared and arranged at the temple of Tirthaṅkara Bhagavan S'rī Dharma Nāth in the spacious Vādi known as बाह्यरानी वाडी Bāhārani Vādi of Sheth Haṭhising Kesarising, outside the Delhi Gate, under the direct supervision of S'eth Mansukhbhai. An अष्टाह्निक महोत्सव Aṣṭhāhnika Mahotsava, a Religious festival lasting for eight days was arranged but as residents of various streets or Poles (as they are called), showed their willingness to join the festivities, the period of the Mahotsava came to be gradually extended to four months. All this time S'eth Mansukhbhai was living at the Vādi.

For four months, almost every-day there was a procession to the Vādi, headed by residents of different streets and the gentry of the city, of well-dressed boys and girls with costly ornaments on horse-backs and decorated carriages, with the carrying of

images of Tirthankaras in silver chariots and palanquins and in elegant howdahs on the backs of well-caprisoned elephants, accompanied by the melodious tunes of a number of musical bands, and followed by rows of well-dressed females carrying beautiful silver-pots on their heads.

On reaching the temple at the Vādi, during the after-noon they will have Pujās in the temple accompanied with musical instruments, and in the evening they will have a dinner-party there. The members of the different streets used to vie with each other with regard to the splendour of well-attired boys and girls on horse-back and in carriages, of silver chariots and palanquins and the number of elephants and of the number of musical bands in their procession. Some will not hesitate to spend Rs. 300/ or more for the military band from Camp for a few hours for their procession.

After sunset daily, there was a music band playing in the compound of the Vādi with a number of songs of various melodious sweet tones till late at night, after the temple was closed at 8-30 P. M.

Thousands of persons, Jains as well as non-Jains, used to visit the place daily for Dars'ana.

S'eth Mansukhbhai is said to have spent a large amount of money in these religious festivities.

Three years later, S'eth Mansukhbhai spent Rs. 75000/- on the marriage occasion of his daughter.

Two years after this, when his wife S'anaghāra S'e hāni and his brother's wife Samaratha S'e hāni were practising religious austerities in connection with a vow named पिस्तालीस आगमव्रत Pistālis'a Āgama Vrata, S'eth Mansukhbhai is said to have spent Rs. 50000/- in the Udyāpana festival.

When the present building of the Vidyāsālā Upās'raya at

Doshiwada's Pole was under construction, S'eth Mansukhbhai very carefully examined it as it became ready and gave valuable suggestions with regard to air and light and he gave a handsome sum towards its construction-expenditure.

S'eth Mansukhbhai had the temple of S'ri Cintamani Pars'va Nāth Bhagavān at Vāghana Pole and the temple of S'ri Sambhava Nāth, in Zaveri Wāda and the temple of Mulevā Pār's'va Nāth near Pānjrā Pole, repaired and re-built and the प्रतिष्ठा Pratiṣṭhā, establishment and consecration of images in those temples done at a cost of Rs. 225000/. The प्रतिष्ठा Pratiṣṭhā, the installation of images of Tīrthan'karas, in these temples was done amid great rejoicing and pomp by S'āsana Samrāt Jagad Guru Ācārya Mahārāj S'ri Vijaya Nemisūris'varaji.

During the famine of Vikrama Samvat 1956, when fodder for cattle was very scarce in the whole of India, in addition to his numerous charities, S'eth Mansukhbhai not only gave Rs. 100000/- to the Ahmedābād Khodā Dhora Pānjrā Pole (an Infirmary for maimed and disabled cattle and other lower animals) and personally going from street to street for a collection, of funds for these pitiable creatures, not only secured nearly Rs. 300000/- for the Pānjrā Pole, but he was able to get a large quantity of fodder from Government Collection at Pālghar through his influence with Government officials and B. B. C. I. R. authorities.

For several years S'eth Mansukhbhai, as a rule, used to pass his Divāli holidays in some one or other of sacred places of worship and invite a number of his family members, personal friends, and acquaintances to accompany him on each occasion. Twenty five or thirty persons, sometimes more, would accompany him in a number of reserved cars. In this way, S'eth Mansukhbhai had visited almost all the places of pilgrimage for Jains throughout India. There also, he would inquire into the financial condition of the different Institutions and would give handsomely always in cash, at times by Hundi.

About ten months previous to his death, during his pilgrimage to several places in Cutch—when he was a guest of the Rao of Cutch—it so happened in the latter part of his journey that S'eth Mansukhbhai went to a village near Mandvi and subscribed a certain amount of money for the temple there. But by over-sight he forgot to send the subscribed amount. For several years after the death of S'eth Mansukhbhai, the trustees of the temple did not even inquire about the subscribed sum. The trustees, however, happened to come to Ahmedabad, for some other business, and on presenting the record-book of the temple before his brother Sheth Jamnabhai, the subscribed sum with an accumulative interest at the rate of six p. c. there on, amounting to several thousands was immediately paid up by him.

S'eth Mansukhbhai visited the sacred S'atrunjaya Hill in Kathiāwār at least once if not more, almost every year and paid handsomely into the funds of Sheth Anandji Kalianji and other charitable institutions at Palitana. On his death-bed S'eth Mansukhbhai is said to have given Rs. 85000/- for liquidating the debt of Chhāpariālī Pānjrā Pole of Sheth Anandji Kalianji.

S'eth Mansukhbhai employed numerous Jains in services of his different mills. To some of his own caste-people and distant relatives he gave Additional Monthly salaries from his bungalow. For the relief of needy Jains and non-Jains, S'eth Mansukhbhai spent several thousands every year through Dholsāji.

On the occasion of the Session of the Jain Conferance held at Ahmedabad, in Vakrama Samvat 1963, under the presidency of Rai Sitabchandji Nahāra of Ajimganj, an announcement on behalf of S'eth Mansukhbhai for Rs. 150000/- for the following purposes was made—viz Rs. 50000/- as a Permanent Fund for Pradhānabai Kanyā-sālā (Girl School), Rs. 50000/- as a Permanent Fund for S'eth Bhagubhāi Premchand Vernacular and Anglo-vernacular School—and Rs 50000/- For the publishing of Jaina Agams. Both the schools have been working since their esta-

ishment in Vikrama Samvat 1957 and the yearly expenditure has upto now been paid by S'eth Mansukhbhai and his son S'eth Mānecklalbhāi without charging it to the proceeds of the respective funds. The funds wherever they may have been deposited are likely to have become enormous.

The next year i. e. on the Mahā sud 5 of 1964, a प्रतिष्ठा Pratiṣṭhā, installation ceremony of images in the newly built temple and an upās'raya and a dharmashālā at Kalol was done by S'āsana Samrāt Jagat Guru Āchārya Mahārāja S'ri Vijaya Nemisuris'varaji. The buildings and the festival and dinner-parties seem to have cost S'eth Mansukhbhai more than Rs 75000/- The entire gentry of Ahmedabad including Sir Chinubhai Mādhalal Baronet, and many Government Officers took part in the religious ceremonies.

In the month of Vaisākha of the same year when the next session of the Jain Conference was held at Bhavnagar, S'eth Mansukhbhai was elected as its president. The reception he had at Bhavnagar was very grand; a great majority of the gentry Bhavnagar and state officers including the Late Right Hon'ble Prabhashankerbhai D. Pattani, the Divān Saheb, Nāyab Divān Saheb, judicial, revenue, municipal, police and other officers of State had taken part in the procession. S'eth Mansukhbhai gave Rs 25000/- to the Jain Boarding at Dādā Sāheb.

A large majority of the Ruling chiefs and Princes of Kathiawar and Cutch, including the H. H. The Rao of Cutch, H. H. The Mahārāja of Bhavnagar H. H. The Mahārāja of Dhrāngadhṛā, H. H. The Thakore Saheb of Morvi, The Nawab Saheb of Radhanpur, The Nawab Saheb of Palanpur, H. H. The Thakore Saheb of Limdi, Rāwal S'ri Rājasinhji of Mānsā etc were personal friends of S'eth Mansukhbhai. The Late Right Hon'ble Sir Prabhashankerbhai D. Pattani was a great friend and admirer. Among Mahomedans, Parsees, and Europeans he had numerous friends.

A very noble trait in the character of S'eth Mansukhbhai was his readiness to render service to members of noble birth

who had, by force of circumstances, been reduced to straightened conditions. Almost all the members of the family of Sheth Hathising Kesarising and of the Nagersheth family of Ahmedabad are under a deep debt of gratitude to S'eth Mansukhbhai. Another praiseworthy trait of the character of S'eth Mansukhbhai was his readiness to help his professed enemy. For example, if any man, who, on account of commercial rivalry or envy of the rapidly rising affluent condition of S'eth Mansukhbhai, bore enmity towards him by spreading scandalous reports against him or unnecessarily finding out faults with the administration of the mills under his management, without his having any interest whatsoever in them, simply with the object of lowering him down in public estimation or intent on not missing an opportunity of doing him harm in any and every possible way, were, on repenting for his ineffective ill-conduct, to approach S'eth Mansukhbhai and sincerely request him for advice, he would forget his previous enmity towards himself and would give him the best advice he possibly can and in some cases he would satisfactorily do the work himself however difficult it may be. There are several instances in which S'eth Mansukhbhai has worked disinterestedly for others.

Out of his multifarious duties, S'eth Mansukhbhai invariably found time to attend to his social functions which he attended very punctually. S'eth Mansukhbhai was a very wealthy prominent citizen of Ahmedabad. His connection, commercially and socially with different citizens was very extensive. On some occasions he had to attend 35 to 40 marriage processions within a w hours.. In case the number of processions for the day was large he would go to as many places as he possibly could and would send his brother S'eth Jamnabhai, his son Manecklalbai and his danghler's son S'eth Bakubhai to the rest. It was S'eth Mansukhbhai's established custom that he may or may not attend marriage ceremonies if unavoidably prevented by bodily infirmity or some very urgent business, but as far as practicable, he would not miss an opportunity of attending for funeral ceremonies.

For a number of years S'eth Mansukhbhai was one of the trustees of the firm of Sheth Anandji Kalianji. He had done very valuable service to the firm, by his sound advice, by his doing very complicated important transactions by his influence with the Government Bombay which no one else was able to do, and by helping the firm financially in a variety of ways. There are several items which can be attributed to his munificence. The services rendered by S'eth Mansukhbhai and his comrade. S'eth Lalbhai Dalpatbhai, to the Jain Community through the firm of Sheth Anandji Kalianji, are valuable. The memories of their valuable services will remain for centuries to come and their absence will always be felt unless some equally competent and self-sacrificing individuals would come forward to take their place.

Some miscreants from Bombay, with the object of taking over the management of the firm of Sheth Anandji Kalianji into their own hands, set on foot an intense propaganda-work to the effect that the mills of the Jain mill-holders of Ahmedabad were run with the money of the firm of Sheth Anandji Kalianji. Some educated pilferers and briefless solicitors and barristers were induced to join the movement. Correspondence with the head-office of the firm at Ahmedabad was carried on, and a number of allegations and threats were made. Notices of solicitors of Bombay were served and the Account-books of the firm, were critically examined by experts. A thorough examination of the Account-books lasting for several days resulted in the report that there was no misappropriation of money of the firm of Sheth Anandji Kalianji on the part of any of the trustees of the firm or any members of the Jain community but on the contrary it may be said to the credit of the trustees that they had made enormous self-sacrifice for the welfare of the firm. S'eth Mansukhbhai is said to have spent several thousand rupees every year in this way. It was decided to call a meeting of All-India Jain Sangha. Several delegates representing the Jain Sanghs of different towns and villages, all over the various presidencies of India, went to Ahmedabad. A meeting of the All-India Jain Sangha was held and

it was unanimously resolved that every Sangha had perfect faith in the management of the affairs of the firm of Sheth Anandji Kalianji.

S'eth Mansukhbhai had spent several thousand rupees in getting published some valuable and rare works of Jain Scriptures. He had a mind to have an individual Printing Press for publishing the Sacred books of the Jains.

During the famine of Vikrama Samvat 1967-68 when fodder was scarce on account of want of rains and locust-pest in Gujarat and Kāthiāwar S'eth Mansukhbhai gave Rs. 150000/- to the Ahmedabad Khodā Dhora Pānjrā Pole. By an appeal of the trustees a general Maintenance Fund was started and an amount of Rs 500000/- was collected for the purpose of saving as many cattle and other animals as could possibly be done.

S'eth Mansukhbhai died on Māgasara Vad 12 of Vikrama Samvat 1969 after an illness of a few days. His wife had died seventeen years previously during lying-in period leaving S'eth M necklalbhai, as a child of twenty-one days. When S'eth Mansukhbhai died, his son S'eth Mānecklalbhai was seventeen years old. S'eth Mansukhbhai left a property worth about Rs 9500000/-. The charities of S'eth Mansukhbhai, done during his life-time with his own hands amount to several lacs of rupees. The loss caused by his death, to the Jain Community is very great.

After the death of S'eth Mansukhbhai, his son S'eth Mānecklalbhai spent several lacs of rupees in charity. One year later, S'eth Mānecklalbhai spent Rs 150000/- on his marriage-occasion, in Udyāpana and religious festival. In Vikrama Samvat 1975 S'eth Mānecklalbhai did the Pratiṣṭhā of the temple of Kāpardāji in Marwar at the hands of S'āsana Samrāt Acārya Mahārāja Sri Nemisūris'varaji, at a cost of Rs 22000/- and he arranged, at a great cost, for an annual dinner in his name, on the day of the Pratiṣṭhā there.

From the As'vin sud. 7. of Vikrama Samvat 1981 S'eth Mānecklalbhāi commenced the adoration and worship of नवपद



S'eth Mānecklāl Mansukhbhāi.

Nava Padas, The Nine Exalted Dignitaries. For nine days beginning with sud 7 of As'vin and for nine days from sud 7 of Caitra every year, for four years and a half—he adored and worshipped with strict religious rites prescribed in the Āgamas, the Nine Exalted Ones in the following order viz 1 अरिहंतपद Arihanta Pada on the first day 2 सिद्धपद Siddha Pada on the second day, 3 आचार्यपद Ācārya Pada on the third-day, 4 उपाध्यायपद Upādhyāya Pada on the fourth day, 5 साधुपद Sadhu Pada, on the fifth day, 6 दर्शनपद Dars'ana Pada on the sixth day, 7 ज्ञानपद Jnāna Pada on the seventh day, 8 चारित्रपद Cāritra Pada on the eighth day and 9 तपपद Tapa Pada on the ninth day, doing प्रतिक्रमण Pratikamaṇa morning and evening देववन्दन Deva-vandana, पडिलेहण Padilehaṇa, कायोत्सर्ग Kāyotsarga, varying with the Pada of each day, twenty नवकारवाली Navakāravali,—every day for each Pada, पूजा Pūjā in the temple, going to nine temples at least for dars'ana every day. All these ceremonies keeps a man very busy throughout the day from early morning till early hours of the evening. S'eth Mānecklālhbhai was able to take unsalted unflavoured food of one kind only in accordance with the nature of the colour of the Pada of each day, at 3 P. M. or 3. 30 P. M. with boiled, water. Only one meal every day. On the ninth day, the Pūjās in the temple were on a more elaborate scale. S'eth Mānecklālhbhai used to invite his friends and acquaintances to join him on every occasion. About seventy or eighty persons were taking part in religious ceremonies and living dining and with him at his bungalow.

At the a lapse of four years and a half, during the last serial of nine days of adoration and worship of the नवपद Nava Pada, the Nine dignitaries, S'eth Mānecklālhbhai invited all the Jains of Ahmedabad, to join him. About five thousand persons joined, him. They were kept at Sheth Hathising Kesarising's, Bāhārani Vādi, outside Delhi Gate providing for their feeding and comforts. They all took part in the religious ceremonies and festivities which were done with great pomp at a great expense. A number of prominent non-Jain citizens were also envited to witness the religious ceremonies and festivities, on the last day of the vrata.

About fifteen thousand persons used to visit the temple including a number of non-Jains, daily for dars'ana. S'eth Mānecklālhbhāi is said to have spent about Rs 50000/- on the occasion. This event with the formation of Nava Pada Ārādhana Samāja in various town and villages gave a great stimulation to the adoration and worship of Nava Pada, throughout the Jain population of India.

During the rainy season of Vikrama Samvat 1983, when there was excessive rain with heavy floods in various parts of Bombay Presidency, a Relief Fund was started at Pānjrā Pole Upās'raya by the preaching of S'āsana Samrāt Ācārya Mahārāja Vijaya Nemisūrīs'varaji. An amount of Rs 125000/- headed by a sum of Rs 30000/- from S'eth Mānecklālhbhāi was collected and sent to various villages and small towns for the relief of Jains and non-Jains there.

In Vikrama Samvat 1991, S'eth Mānecklālhbhāi went on a pilgrimage to Girnāra and Siddhācalajil (S'atrunjaya Hill) in Kāthiawār, taking with him a Sangh consisting of about 400 Sādhus 700 Sādhvis and nearly 15000 Jains (males and females). There were about 1300 bullock-carts, 200 big tents and 900 small tents, and Shamianās, 200 servants, cooks, 200 watchmen and 100 volunteers. At the request of S'eth Mānecklālhbhāi, His Highness Krishna Kumārasinhji K. S. S. Mahārāja Sāheb of Bhāvnagar, had kindly given a well-captisoned elepbant with an elegant silver howdah for the use of his son Rājendra Kumāra and a number of mounted police for the protection of the Sangh, and a number of tents and shamianas.

S'eth Mānecklālhbhāi had his own silver temple and silver chariot for images of the Tirthaṅkaras in the Sangh. The temple was disjoined in the morning and carried in motor lorries to the place of camping for the day, and erected within two hours, by party of carpenters and mechanics, in the oval in front of the Sanghvi's tent, where all the people of the Sangh, and thousands of persons coming there for dars'ana would go for dars'ana and

worship. The chariot was used for carrying images of Tirthankaras from one place to another. There were ample facilities for bringing water from rivers, tanks or wells whichever source of water was available in two or three large iron cisterns on motor vehicles. At some places water had to be brought from a distance of six or eight miles from the area of camping. At all the places, there was ample facility for feeding 15000 to 20000 persons daily. At sunset or some time after it, all the persons including servants, watchmen, and menials were expected to finish their evening meals. The cooking-vessels, utensils etc will be taken to the next place of camping, during the night, in motor lorries and bullock-carts. When the Sangh had encamped at any place, with its one thousand tents, small and large, thirteen hundred bullock-carts, one hundred motor cars and thousands of people going about for darsana, the whole gave the appearance of a decently located small town with a population of 15000 persons, and with the electric light with which the camp was lit at night, the appearance at night was really beautiful. In the big arena round which the tents were usually pitched, hundreds of females were joyfully dancing round singing religious songs till ten o'clock at night and thousands of persons males and females Jains and non-jains used to gather round to witness the rejoicings. Very often various articles such as cups and saucers, brass spoons, sugar-candy, etc were distributed and the gathering dispersed.

During the night, mounted police and watchmen were kept at various places for the safety of the pilgrims.

A large majority of the pilgrims used to go to the next place of destination on foot, while some went in bullock-carts, some on horse back, and the rest in motor-cars. The trunks, boxes, beddings and other furniture including small tents etc of the pilgrims were usually carried in bullock-carts and big tents and heavy furniture was carried in motor lorries.

When the Sangh started from Ahmedabad, there was such an immense crowd at Maneck Chok and other places, that

late Hon Sir Prabhashanker Pattani Sahab who was, all the while, walking with S'eth Māneklālbhāi from the time that the procession started from his Bunglow, found it very difficult to keep pace with him owing to the rush of the great crowd, and was being dragged behind but he kept on moving with the crowd and did not like to get himself aloof from the procession saying at the same time, "At Bhāvnagar I must obey the orders of His Highness, the Mahārāja Sahab of Bhāvnagar, but here I should respect the orders of S'eth Māneklālbhāi." Sir Prabhashankerbhai walked about three miles in the procession although he was in ill-health. It will not be out of place if any one were to say that the forbearance of late Sir Prabhashankerbhai on the occasion was exemplary.

Wherever S'eth Māneklālbhāi's Sangh, went, there was great ovation from the public, officers of the State, chiefs, Ruling Princes, Rājās and Mahārājās of the various states. Some of the Ruling Princes, Rājās and Mahārājās went a distance of six or eight miles to receive the Sangh, some of them, prohibited the killing of animals, in their States for four or five days and some, for the whole month every year, in which the Sangh had encamped in the territories of their States.

Crowds of hundreds of persons used to collect in front of S'eth Māneklālbhāi's tent with the object of having a look at S'eth Māneklālbhāi-and whenever he happened to come out of his tent people used to hail him with the words "Long live S'eth Māneklālbhāi ! Long live the प्रभु Prabhu, the worthy man who has the good luck of leading such a large Sangh of pilgrims " and bow down at his feet.

When S'eth Māneklālbhāi's Sangha came near Junāgadh, Mr. Keddal, the chief Administrator of the Junāgadh State, accompanied by officers of the State, Mahājans of various communities, and the geniry of the town, with banners flying and amid the melodious tunes of the playing of the State Band, walked nearly a mile, to receive the Sangha. On entering the town a

snap-shot photo of the Sangha: was taken by Mrs. Keddal, and the whole procession went to the chief Jain Temple in the town. After waiting for some time the procession went to the place of encampment near the Talāti. All the Hindu and Mahomedan communities of the town cordially welcomed the Sangh at various places. The outside population of Junāgadh at that time, including that of the Sangh and the people from neighbouring small towns and villages who had specially come to Junāgadh for the purpose of seeing the Sangh, came to about thirty thousand.

When the Sangh came to Kundalā, the late Hon. Sir Prabhāshankerbhai Pattani, the then chief Administrator of the Bhāvnagar State who was well-known for his unceasing efforts in the welfare of the State and who had come to Kundalā in his saloon at the special request of the Kundalā Sangh, went to the place where the Sangh had encamped in the bed of the river and saying in the midst of a very large gathering "This fortunate S'eth has accumulated a large mass of पुण्य Punya Meritorious deeds and is going onward to acquire a fresh mass of Punya, let me have a few particles of his Punya." So saying, he heartily embraced S'eth Mānecklālhbhai and while giving him an address of welcome on behalf of the Kundalā public, Sir Prabhāshankerbhai said "In this world, there are two kinds of authority. One relates to the governing power, the other to the religious power. Religious authority is superior to the governing authority because the governing authority always respects the religious authority. You may perhaps be looking upon me as an embodiment of governing authority. S'eth Mānecklālhbhai is for the present a leader of religious authority. While bringing the work of this Sangh to a successful issue S'eth Mānecklālhbhai has tried to bring about an union of the different communities of India which could not have been effected by writing hundreds of books. giving thousands of lectures and by holding thousands of meetings and conferences."

There were several Acāryas, Upādhyāyas, Pannyāsas, and numerous Sādhus and Sādhvis in the Sangh. The number comes to about 1000 to 1200.

On the Siddhagiri the number of pilgrims and other people was very great.

The Times of India in a leader, compared S'eth Mānecklāl-bhāi's Sangh with those of Parmarhat Mahārāja Kumāra Pāla, and Mantrīvara Vastupāla and Tejapāla. The Sangh is said to have cost S'eth Mānecklāl-bhāi Rs 500000 to 600000/-

Besides, S'eth Mānecklāl-bhāi spent a large sum in building two temples in Sakarpur near cambay a Gurumandira containing the images of Bhagavān Gautama Swāmi and other heads of the Church, and Adis'vara Bhagavān's Temple in Māneck chok, with the cellar known as Jagibāi's Cellar.

S'eth Mānecklāl-bhāi has given large sums of money to the Jnāna-s'alā and Vijaya sālā at Cambay, the Jnāna-s'alā at Ahmedabad, and to the Khodā Dhor Pānjrā Pole at Ahmedabad. He maintains a Girl School and two Boy's Schools founded by his late lamented father S'eth Mansukhbhai, where more than fifteen to seventeen hundred boys and girls are taught every year without any charge of fees.

At Kadambagiri also, S'eth Mānecklāl-bhāi has bought several acres of land and handed them over to the firm of Sheth S'rī Jindas Dharinadas, on which several temples, Dharmas'alās, Jnāna-s'alās etc. have been built.

Foreword.

There are a number of learned works and treatises in Ardha Māgadhi, Sanskrit, Gujarāti, and other vernacular dialects of India by various authors, describing the life-incidents of Śramaṇa Bhagavān Mahāvira, the last (twenty-fourth) Tirthaṅkara of the present series of twenty-four Tirthaṅkaras of the Jains, but there is none in the English Language, that can be considered comprehensive as well as authentic.

The present work seems to be an effort to supply the English-knowing public with an accurate, comprehensive, and authentic account of the twenty-six previous Bhavas (existences), and of the twenty-seventh Bhava of Śramaṇa Bhagavān Mahāvira, during which, after renouncing the luxuries of a royal family, he wandered for nearly twelve and a half years as an ordinary recluse, over various towns and villages practising severe austerities with fasting without food and water, for two days, three days, eight days, a fortnight, a month, two months, four months, and six months, and taking very meagre diet on 349 days during a period of nearly twelve years and a half, suffered a number of hardships and troubles created by gods and by human beings, and acquired **केवलज्ञान** Kevala Jñāna, Perfect Knowledge. During all these years of wanderings for more than twelve years, Śramaṇa Bhagavān Mahāvira did not at all preach the principles and practices of the Dharma propagated by the Tirthaṅkaras.

Tirthaṅkaras—from their very birth possess the undermentioned four **मूल अतिशय** Mūla Atiśayas, eminent attributes acquired by birth viz:—

1. The bodies of Tirthaṅkaras are most excellent and excessively more beautiful than the bodies of all the people in the world, and they are always devoid of perspiration, disease, and dirt.
2. Their breath is as fragrant as the perfume of a lotus.
3. The flesh and the blood of a Tirthaṅkara, are as white as the milk of a cow.

4. The taking-in of food and attending to the call of nature by a Tirthaṅkara are not visible to an ordinary mortal. They can be seen by one with Avadhi Jñāna. **केवलज्ञान** Kevala Jñāna, Perfect Knowledge is only possible after the destruction of the four **घातीय** Ghātiya, destructive Karmas viz. 1. **ज्ञानावरणीय** Jñānāvaraṇīya, Knowledge-obscuring, 2. **दर्शनावरणीय** Darśanāvaraṇīya, Obscuring sensual perception. 3. **मोहनीय** Mohaṇīya, Producing delusion of mind, and 4. **अन्तराय** Antarāya, Producing obstacles in the attainment of a desired object.

Tirthaṅkaras are invariably born with three varieties of Jñāna (Knowledge) viz. 1. **मतिज्ञान** Mati Jñāna, Intellect. 2. **श्रुतज्ञान** Śruta Jñāna, Scriptural Knowledge and 3. **अवधिज्ञान** Avadhi Jñāna, Knowledge with a scope for limits. **मनःपर्यायज्ञान** Manah Paryāya Jñāna, they have just after Dikṣā, and they usually acquire **केवलज्ञान** Kevala Jñāna, Perfect Knowledge, after the destruction of their **घातीय** Ghātiya (destructive) Karmas.

After the destruction of Ghātiya (destructive) Karmas, and the acquisition of Kevala Jñāna, Tirthaṅkaras take their seat with their face towards the East, in the Samavasaraṇa prepared for them by the gods and preach the principles and practice of Dharma propagated by previous Tirthaṅkaras with a speech as sweet as nectar, reaching a distance of one yojana and perfectly intelligible to gods and goddesses, human beings, and lower animals in the area.

On hearing the preaching of the Tirthaṅkara, some persons (males and females) adopt Sarva-virati vrata (the vows of an ascetic with total renouncement of the world) and some of them take Des'a-virati vrata (the partial vows of a house-holder). In this way, a Tirtha or a Saṅgha (Congregation) consisting of Sādhus (Monks) Sādhvis (Nuns) S'rāvakas (Male devotees) and S'rāvikās (Female devotees) is established by every Tirthaṅkara in the first Samavasaraṇa prepared for him. Tirthaṅkara Bhagavān then selects Gaṇadharas from among the monks initia-

ted by him, a few monks who are intelligent, clever in Sāstras, and able to act as competent instructors of the Siddhāntas, and out of the selected few, he appoints one as his chief disciple and the head of the Church in accordance with his individual excellent qualities, explains them the त्रिपदि Tripadi, a formula having three syllables (उत्पाद Utpāda, Origin, व्यय Vyaya, Destruction and ध्रौव्य Dhrauvya, Stability) and instructs them to compose the Siddhāntas. The Ganadharas being highly talented, renowned, and illustrious, compose the Siddhāntas within 48 minutes.

With the acquisition of Kevala Jnāna, in addition to the four atis'ayas (excellence) acquired by birth, Tirthaṅkaras have eleven atis'ayas such as freedom from pestilence, famines etc, for a distance of 125 Yojanas etc, and nineteen atis'ayas created by gods such as beating of divine drums, showers of divine flowers etc, making a total of thirty-four atis'ayas of a Tirthaṅkara and they are adored by gods, demigods, Cakravartins, Baladevas, Vāsudevas and by devout human beings. Numerous gods respectfully attend on them. Tirthaṅkaras then go to various towns and villages preaching the Siddhāntas propagated by previous Tirthaṅkaras, till at the end they acquire Mokṣa (Final Emancipation).

The life of Śramaṇa Bhagavān Mahāvira is full of many instances of total abhorrence of worldly pleasures, forbearance, undaunted courage in enduring numerous sufferings created by gods and human beings and severe austerities regardless of discomfort to his body. Śramaṇa Bhagavān Mahāvira was perfectly destitute of Rāga (Affection) and Dveṣa (Malice). He had the same equanimity of mind towards the farmer who thrust iron-nails into his ears, or the Candakausika snake who had bitten him when he was in Kāyotsarga, or the god Saṅgama, who harassed Śramaṇa Bhagavān Mahāvira with twenty tormenting sufferings during one night and towards the devout Indra who extolled him.

Śramaṇa Bhagavān Mahāvira was not the Founder of the

Jain Religion as is maintained by some Western scholars, but he was one of the most convincing and erudite exponents of the codes framed by the Tirthaṅkaras.

Jainism is not an offset either of Buddhism or of the ancient Hinduism but it is more ancient than Buddhism and the ancient Hinduism, and there are numerous passages in the sacred works of the Hindus to prove the antiquity of the Jain Religion. Even from the most standard and authentic works of the Hindus, the Jain Religion is acknowledged to date at least from the time of Tirthaṅkara Bhagavān Śrī Rishabha-deva Swāmī.

The author of the present work is Muni Ratna Prabha Vijayaji a highly respected disciple of Sāsan Samrāt Ācārya Mahārāja Śrīmān Vijaya-Nemiśūrīś'varaji. Before joining the Order of Jain Monks, he was Trikaṁbhai. Having matriculated in the University of Bombay from the Government High School at Ahmedabad, he joined the Grant Medical College at Bombay, and completed the full five years' course of Medical studies there. With the object of prosecuting further studies, he went to America, passing by China and Japan route, remained as a regular Medical student for nearly two years at New York Homoeopathic Medical College and Flower Hospital at New York, and graduating there, obtained the M. D. degree of the State University of New York, and returned home by Ireland, Scotland, England, France, Belgium, Denmark, Germany, Austria (4 four Months at Vienna, for eye and ear) Italy,—Alexandria, Cairo, Aden, Bombay, making a short trip round the world.

On his arrival from Europe, Dr. Trikaṁbhai was given sole charge of Sheth Jamnabhai Bhagubhai Homoeopathic Dispensary, at Kalupur Road, Ahmedabad, which has till now a daily attendance of 1000 to 1100 patients of all castes and creeds. During his second voyage to Europe in company of Late Seth Bakubhai (Seth Mansukhbhai's daughter's son) Dr. Trikaṁbhai lived at London for six months attending clinics at London Homoeopathic Hospital and at Vienna for eight months for the

study of eye and ear diseases. He was one of the prominent medical practitioners of Ahmedabad and was consulted by numerous persons and the gentry of Ahmedabad, amongst whom he had many patients. His visiting fees outside of Ahmedabad varied from Rs. 100 to 200 per day. But with the poor, he was very generous; he would not only refuse to accept any fees but on the contrary, in many cases he would give something from his pocket.

Throughout his life, Dr. Trikambhai is a strict vegetarian. He never touched any animal diet and he never tasted a drop of spirituous liquors. He never smoked.

Born in a rich family, brought up in affluence and having lived, along with his wife and children, throughout his life as a family-member, in the family of S'eth Mansukhbhai and after his death, in that of his brother S'eth Jamnabhai, the respected doctor never had to walk a mile or two. There was a carriage or a car always ready for him.

During the latter part of his life, Dr. Tirkambhai strenuously followed the rigid principles of the Dharma propounded by the Tirthaṅkaras and carefully observed the vows with their accompanying austerities of a householder. He had Pāncami Tapa, Visa Sthānaka Tapa, Ekādasi Tapa, Nava Pada Ārādhana etc-for a number of years.

About four years before his Dikṣā, Dr. Trikambhai and his wife Ratanbāi spent Rs. 10000/- in Upadhāna Yrata at S'eth Bhagubhai's Vandā in which 420 persons joined him.

After having successfully practised for thirty-five years as a Medical Practitioner at Ahmedabad with a keen eye on rendering free service to Sādhus and Sādhvis and alleviating the miseries of the suffering humanity, Dr. Trikambhai and his wife made up their minds to renounce the world and both of them accepted Dikṣā at the same time, amid great rejoicing and celebration, at the pious hands of Sāsan Samrāt Acārya Mahārāja

S'rimān Vijaya Nemisūris'varaji in Vikrama Samvat 1992. The Diks'ā-procession was grand and it was attended by numerous Muni Mahārājās and thousands of people. Some of his Medical friends especially Dr. Hiralal K. Nanavaty, Dr. Chhāyā and Dr. Bhogilal P. Shah were very sorry. They wept bitterly at the separation.

Ever since his Diks'ā, Muni Ratna Prabha Vijayaji has been carefully observing the rigid rules of an ascetic life and he has been passing most of his time in reading various canonical works and in writing on religious subjects. He is always found busy either reading or writing.

It is interesting to note that there are five Diks'ās in his family viz.

1. Dr. Trikambhai's elder brother Gokaldas. He was an able writer both in English and Gujarati and was conducting a weekly paper named 'Jain Advocate' in English for several years, written mostly by himself. In the latter portion of his life, he took Diks'ā at the hands of S'āsan Samrāt Ācārya Mahārāja Srimān Vijaya Nemisūris'varaji and was admitted as Muni Subhadra Vijayaji, one of his own disciples into his Order of Sādhus. Having spotlessly led a life of priesthood for eleven years Muni Subhadra Vijayaji died at Ahmedabad in Vikrama Samvat 1988. By his death the Jain Community has lost an able and fearless writer.
2. His brother's daughter, Campāben, took Diks'ā as Camaks-riji when she was twenty-years old. S'he has four clever disciples under her.
3. His brother's son, Amoobhāi, took Diks'ā when he was eighteen years old at the hands of Sāsana Samrāt Ācārya Mahārāja S'rimān Vijaya Nemisūris'varaji and was admitted as Moks'ānanda Vijayaji as a disciple of Pannyāsa Soma Vijayaji Gani.
4. Dr. Trikambhai.

5. Dr. Trikambhai's wife, Ratanbāi, A millionaire's daughter, brought up in affluence, and after marriage, in the family of S'eth Mansukhbhai and S'eth Jamnabhai she at once made up her mind to renounce the world as soon as she knew Dr Trikambhai's intention of doing so, and she took the lead in getting permission from her mother, brothers, and maternal uncle. She then took Diks'ā along with Dr. Trikambhai at the hands of Sāsan Samrāt Acārya Mahārāja S'rimān Vijaya Nemisūris'varaḥ at S'eth Hathising Kesarising's Bāhārni Vādi, outside Delhi Gate, Ahmedabad.

All of them except Muni Subhadra Vijayaji are living.

S'ramaṇa Bhagavān Mahāvira, including all previous Tīrthaṅkaras has always preached a Dharma of Universal Brotherhood laying particular stress on the practice of non-injury even towards the lowest form of animal life.

The system of Logic based on Syādvād and Sapta Bhaṅgi Naya, of the Jain scholars, is one of the most accurate and comprehensive systems ever invented for arriving at a definite conclusion from various point of view.

C. G. Shah.

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S'ramaṇa Bhagavāna Mahāvira.

CHAPTER I.

Introduction.

There are two great very important categories in the universe viz. 1. Soul, जीवतत्त्व Jiva Tattva and 2. Non-soul अजीवतत्त्व A-Jiva Tattva, and when we look upon the universe, from the point of view of life or consciousness, we divide all things which it contains into:-Living beings जीवात्मा Jivātmās and Non-living substance अजीवपदार्थ A-Jiva Padārtha.

The soul जीव Jiva is either LIBERATED (मुक्त Mukta; सिद्ध Siddha) or Mundane संसारि Saṁsāri-worldly. Every soul is potentially pure. The mundane soul is in combination with Karmic matter. Matter has touch, taste, smell and weight and it fills up space but the essence of the soul is conceived in self-consciousness, absolutely devoid of any tinge of Materiality whatsoever. Matter is only a parasite—an unclean veil obscuring the soul's transparently pure nature.

The soul is ever all-perfect, all powerful. By ignorance and carelessness, the soul identifies itself with Pudgala-पुद्गल-Matter and hence all its troubles and degradation during all mundane existences. The soul is conscious; matter is without consciousness.

The soul is immaterial; the combination of soul and matter is material and it is effected by the soul's activity. This bondage is called Karma कर्म since it is the Karma कर्म or action of the soul; and it forms a subtle bond of extremely refined Karmic matter which prevents the soul from soaring up to its natural abode of perfect knowledge and eternal peace i. e. Moksha मोक्ष.

The living body as we see him is a combination of two distinct substances i. e. Living and Non-living. On the departure at death of the living substance which actuated the living body

into action during life, what remains in the corpse is Non-living substance.

The union of the soul and matter is self-proved. This is the first point from which Jainism starts. This corresponds to the mighty and pregnant division of all things into Jiva जीव and A-jiva अजीव i. e. Living and Non-living or Soul and Non-soul.

Soul always, and soul alone, has consciousness. It alone, is living i. e. is Jiva; all else is non-soul, non-living devoid of consciousness, which never had and never shall have consciousness and is incapable of being conscious. Everything that is not jiva is without consciousness.

Pure soul is pure consciousness. Pure non-soul is without any semblance of consciousness. This is not a merely logical division, convenient for analysis, arrangement or exposition. It is a basic fact. It must be thoroughly understood. Any error or doubt about this, will certainly vitiate one's understanding of Truth. The duality of a human being is obvious. My nails detached from me, are different. A still finer observation may be made. Life means a grouping to-gether of so many vitalities e. g. those faculties which enable me to apprehend objects by means of my senses, or to sense my own powers of body, speech, and mind or my respiration. These vitalities exist in me, but not in dead matter. Every fact in life, to the truly observant soul, cries out in a most unmistakable tone, the message of this inherent and inevitable mundane duality. There is Life. There is Life-less-ness. We see it in everything. We see it around us. We see it in us.

It is only the man imbued with a philosophy in the phrase of Hume "subversive of all speculation." which blinds himself to the obvious existence of these two facts or who by looking too long and too intently and exclusively, only upon one of these, thinks fit to apotheosize the one and to deny the other.

Of this one-sided attitude are born the pure materialists and

the pure spiritualists typified by the Chārvākas (चार्वाक) and the Védāntists of India, respectively. For one, all is matter; for the other, all is soul."

"Thus at the very outset, Jainism sounds a clarion note of dissent from these one-sided views of Truth. It takes its stand on the plurality of the aspects of Truth and teaches us that both the materialists and the spiritualists, are correct but only partially. Certainly, there is matter, there is Ajiva; thus Chārvāka is right and the Védāntist wrong. There is also Spirit there is Jiva; thus Védāntism is true and Chārvāka wrong. We must see both as both are obvious. Take only one broad common phenomenon of death. John dies. The whole of John does not disappear. His body is there. His vitality is not. He is not there; he has gone from the body. That 'he' who has gone from the body and who, when he was with it and in it, made it 'alive' is the true John; the Jiva who was called John according to Jainism. The body which he wore and which he dropped or left on death, is the other partner in the firm of soul and matter; it is A-jiva. But here the point to be realised clearly is this—that matter—one of the five chief forms of Ajiva—is in union with the soul, the only living and conscious substance. Lifeless matter is found united with living soul. The whole drama of life is played or danced to-gether by the living soul being in close grasp of lifeless matter. Lifeless space is the stage. Lifeless time is the duration and lifeless Dharma and Adharma, the indispensable assistants for the dancers to move or rest. The exercise of dancing is their eternal move-ment in the cycle of mundane existences. At each step, the momentum for a new movement is gained. At each embrace of matter, the delighted, deluded soul throbs and vibrates for a fresh embrace. Wily matter is ever ready to attack the soul and to flow into it with its million insinuations and to keep alive and vigorous, the bondage of the living by the non-living. The inflow of the non-living matter into the living soul is called Āsrava (आश्रव) The bondage is Bandha बन्ध. The stoppage of Ās'rava is Samvara (संवर.); the release of bondage is Nirjara

(निर्जरा.); the total Liberation of the living, from the bondage of the non-living is Moksha मोक्ष.”

जिजीव जीवति जीविष्यति चेति जीवः । Jijiva jivati jivishyati chēti Jivah. That which lived (from time immemorial) which lives (at present) and which shall live (in future) is a Jiva. **जीव-प्राणधारणे-इति** Jiv prāṇadhāraṇé. The verb Jiv जीव् is used in the sense of possessing life.

A living being is one, that possesses the means of supporting life. That which possesses a definite number of vital parts—at least four for E'kēndriya एकेन्द्रिय jivas and more for others—in accordance with its capacity to possess, out of ten Prāṇas—प्राण vital parts-of the body is called a Jiva.

Prāna (प्राण) is of two kinds:—Dravya Prāna, द्रव्य प्राण and Bhāva Prāṇa भाव प्राण.

There are ten varieties of Dravya Prāna,—viz. The five Indriyas इन्द्रिय—the five organs of sense,—through the medium of which, the Atmā is able to acquire a knowledge of substances. They are:—1. Sparshana Indriya स्पर्शन इन्द्रिय—Sense of Touch or Tactile perception. 2. Rasanā Indriya रसना इन्द्रिय Sense of Taste. 3. Ghrānēndriya घ्राणेन्द्रिय Sense of Smell. 4. Chakshu Indriya चक्षु इन्द्रिय—Sense of Sight—and 5th. Shrotrēndriya श्रोत्रेन्द्रिय—Sense of Hearing. 6. Shvāsoshvāsa श्वासोश्वास. Breathing; Respiration. 7–8–9. Activities of Mind, Speech, and Body. 7. मनयोग Mana yoga. 8. वचनयोग Vachana yoga. 9. काययोग Kāya yoga. and 10. आयुः आयुः Life-limit.

1. Ananta Jnāna अनन्तज्ञान Infinite Knowledge. 2. Ananta Darshana अनन्तदर्शन Infinite Perception. 3. Ananta Chāritra अनन्तचरित्र Perfect conduct and 4. Ananta Virya अनन्तवीर्य Infinite power, are called Bhāva Prānas भावप्राण.

All the living beings in this world, possess the number of Prānas, suitable to their capacity, out of the above-named ten

Dravya Prānas.

The Siddhas or the Liberated souls, who have totally destroyed all the Karmas and who possess infinite Knowledge and infinite perception and who enjoy unfathomable Bliss, have the above-said four Bhāva Prānas.

Thus, the most characteristic sign of a Jiva is its capability of possessing Prānas.

Besides, चैतन्यलक्षणो जिवः इति-Chaitanya lakshano jivah-A Jiva has consciousness. It means that a Jiva can be known by its ability of experiencing the happiness of good actions or the misery of evil actions and of destroying good and evil Karmas.

According to Vyavhāra Naya, व्यवहारनय-Common usage, he who, under the influence of good or evil Karmas, does good or evil actions, enjoys the fruit of good or evil actions, goes to all the four Gatis गति or conditions of existence, including Naraka Gati, नरकगति in accordance with his actions and who after completely destroying all the Karmas, is able to attain Moksha मोक्ष or the state of Final Liberation, is a Jiva जीव-a living being.

IT IS SAID :—

यः कर्त्ता कर्मभेदानां, भोक्ता कर्मफलस्य च ।

संसर्त्ता परिनिवर्त्ता, स ह्यात्मा नान्यलक्षणः ॥ १ ॥

1. Yāḥ karttā karma-bhēdānām, bhoktā karma falasya cha; Samsarttā parinivartā sa hyātmā nānya lakṣaṇaḥ.

1. He, who does various actions, enjoys the fruit of his own Karmas कर्म actions, wanders (in the four Gatis in this world) and who (after completely destroying all his Karmas) attains Moksha मोक्ष is called a Jiva. A Jiva has no other characteristic.

BESIDES,

ज्ञानं च दर्शनं चैव चरित्तं च तवो तद्वा

वीर्यं उद्योगो अ पयं जीवस्त लख्खण ॥ १ ॥

1. Jnānam cha darshanam chēva charittam cha tavo tathā;

Viryam uvaogo a ēyam jivassa lakkhanam.

1. Jnānam ज्ञानं Knowledge. 2. Darshanam दर्शनं Conation. 3. Charittam चरित्तं Right conduct. 4. Tavo तवो Tapah तपः Austerities; penance. 5. Viryam वीर्यं—Power; strength and 6. Uvaogo उवओगो Upayogah उपयोगः Enjoyment are the characteristics of a Jiva.

“In the impure state, nine properties of the soul may be mentioned:—

1. It lived in the past, is living now, and shall live for ever.
2. It has perception and knowledge.
3. It is immaterial, i. e. has no touch, taste, smell or colour.
4. It is the only responsible agent of all its actions.
5. It completely fills the body which it occupies e-g that of an ant or an elephant.
6. It enjoys the fruits of all its Karmas.
7. It wanders in Samsāra.
8. It can become Siddha in its perfect condition.
9. It goes upward.”

“In every man, every living being, a demand for happiness and aversion to pain or trouble, is the first universal feature of life. Jainism seizes this as the most important characteristic of soul. It seeks happiness. It seeks this, because it has it not. To science, soul or life is only a mysterious something that lurks behind the marvel of matter. To Jainism and to all religions, this is an incomplete account of reality; the soul is as real as matter itself. The body is rough and gross; it is fit only for the struggle with its own kin-matter. The soul is subtle and refined, not meant for struggle with matter; it is what feels pain and pleasure. The senses and the mind bear messages to it. It is the entity between which and the phenomena of life, the body is

the visible link. It is the something which still feels discontented, when the body and even the mind have found all that they want. It is a more inner principle of life than even mind. It is that which has the instinct of peace and bliss. Despite all our pangs and sorrows, we still hope for the best. This unkillable hope is the faintest index to the eternal bliss, which is an ever-present characteristic of soul."

"The hurry and competition of life soon tire us. This is due neither to laziness nor to love of weakness. It is only the germ of compassion which is the soul of man. It is the pursuit of peace, of undisturbable tranquility that is a great feature of the soul in its pure condition. The peace and bliss are the twin goals aimed at by the soul. They cannot be ever-lasting unless based on deep, detailed, and well-digested knowledge. Perception and conviction are conditions of perfect knowledge. Thus, perception, knowledge, peace and bliss are the great characteristics of soul. In combination, they imply an enormous power in the fully-evolved soul."

The doctrine of soul is not in the Jain view, a mere matter of faith, it is a matter of observation and common sense. If people shut their eyes to the noon-day sun, and go on asking: "Where is the sun, we cannot see it. There is no sun;" there is no remedy; they cannot see the light. By shutting one's eyes to facts or explaining them away, if they oppose our pet theory or scepticism, we cannot kill facts, although truth is shut out in part or wholly. I try to make this clear, as Jainism cannot be properly understood and followed, unless we believe in a soul and clearly realize our belief and analyse, in details, the meaning there of.

All the souls in the universe can be classified into two main divisions. One division contains Muktātmās **मुक्तात्मा** or those liberated souls who having completely destroyed the bondage of all the eight Karmas and being possessed of eight great qualities of the soul viz.1. Kēvala Jnāna **केवलज्ञान** Perfect Knowledge.

2. Kēvala Darshana. केवलदर्शन Perfect conation.
3. Ananta Virya अनन्तवीर्य Infinite power.
4. Samyaktva सम्यक्त्व Perfect right-belief.
5. Avyābādhata अव्याबाधता Undisturbability.
6. Sūkshmatva सूक्ष्मत्व Extreme fineness beyond sense-perception.
7. Avagāhanatva अवगाहनत्व Inter-penetrability or infinite capacity for giving place;—and.
8. Agurulaghutvam. अगुरुलघुत्वम्—The quality of being neither light nor heavy by nature,—these perfect souls, sublime in the knowledge of the universe and beyond (Loka लोक and A-loka अलोक) eternal and steady at the summit of the universe,—are called Mukṭātmās मुक्तात्मा or Siddhātmās सिद्धात्मा.

The other division consists of Samsāri Jivātmās संसारि जीवात्मा Mundane or worldly beings who, under the baneful influence of 1. Mithyātva मिथ्यात्व Wrong belief. 2. A-virti अविरति—Non-renunciation; vowlessness. 3. Pramāda प्रमाद Carelessness. 4. Kashāya कषाय Passions and No-Kashāya नोकषाय—Minor passions helping them, and 5. Yoga योग Functional activities of mind, speech and body (Mana Yoga मनयोग Vachana Yoga वचनयोग and Kaya Yoga, काययोग) wander from time immemorial, in this endless misery-stricken Samsāra and assume forms in all the four Gatis गति or conditions of existence viz 1 As a celestial being देव Dēva during Deva Gati देवगति. 2. As a Manashya मनुष्य—a Human being during Manushya Gati. मनुष्यगति 3. As a Tiryanca तिर्यञ्च—a sub-human creature, a lower being or a brute during Tiryancha Gati तिर्यचगति and 4. As a Nāraka नारक—a hellish being during Naraka Gate नरकगति—in accordance with their good or evil actions.

— THE FOURTEEN SOUL CLASSES. —

बादरसुहुमे इन्दिय बि ति चउरिन्दिय असण्णीसण्णीय
पज्जत्तापज्जत्ता एव ते चउदसा हुन्ति ॥

Bādara suhumè indiya bi ti chaurindiya asanni saṇṇī ya;
Pajjattā-pajjattā évam té chau-dasā hūnti.

The one-sensed souls, fine and gross; the two-three and

four-sensed; the five-sensed, irrational and rational; all these, being developable and non-developable, make the fourteen classes (of Jiva).

This gāthā enumerates the fourteen soul-classes, which may be shown thus:—

1. Fine	} One sensed	}	Each of these is either, 1. Developable पर्याप्त or 2. Non-developable अपर्याप्त.
2. Gross			
3. Two-sensed	}		
4. Three-sensed			
5. Four-sensed			
6. Irrational Five-sensed			
7. Rational " "	}		

Paryāpta (पर्याप्त Developable) Jivas are those who, within one antara-muhurta i. e. within 48 minutes, gain the capability of fully developing the essential characteristics of the body, into which they are going to incarnate.

While, those, that do not gain such a capacity, are called Aparyāpta (अपर्याप्त-Non-developable.)

[Antara-muhurta is a period of time, which at its minimum consists of an Avali आवली (wink) and one “Samaya समय” instant of time, and at its maximum, of forty-eight minutes, minus one samaya. All the other periods between these minimum and the maximum, are called Antara-muhūrta].

KINDS AND VARIETIES OF SOULS.

Samsāri souls or Sapusāri Jivātmās संसारि जीवात्माs are of two kinds; viz 1. Sthāvara स्थावर Immobile Souls and 2. Trasa त्रस Mobile Souls, according to the bodies they inhabit.

Sthāvara स्थावर Jivas are those which are devoid of locomotion and have only one organ of sense, viz that of Touch or tactile perception (स्पर्शन Sparshana.). Earth, water, fire, air, and the vegetable kingdom, are known as Jivas belonging to the Sthāvara class. Symptoms of life in these Saprāna Sthāvara (सप्राणस्थायर) or living fixtures, consist among other phenomena, in RESPONSIVE-NESS, as manifested by the series of changes in the

organic and in-organic worlds, as has also been recently demonstrated by Dr. Jagdish Chandra Bose, the most renowned Bengalee scientist of the day, that, in addition to the dead pudgala-matter, there is something **superphysical**, both in the living and in the so-called non-living. Experiments have shown that, like plants and animals, a piece of metal responds in a like manner, if suitably influenced. But when killed by poison, like the plant or animal, it does not respond. When this something superphysical, departs from the constitution of the living and the so-called non-living, we say, it is dead, by which we mean that it does not respond.

Sthāvara souls are of five varieties—

1. Prithvi Kāya पृथ्वीकाय Earth-bodied Souls. Mineral substances e. g. Stones, Metals—Gold, Silver, Copper, Tin, Zinc; Diamonds, Sapphire, Arsenic, Mercury, Common Salt, and various kinds of salts, earths, and stones, are examples of Prithvi Kāya substances.

2. ApKāya Souls अपकाय Water-bodied Souls. Surface water of rivers, ponds, lakes, seas, oceans, water of wells, deep springs, rain water, dew, hail, ice and—Ghanodadhi घनोदधि—solid mass of thick watery stratum supporting the under-ground residences of hellish beings and the celestial abodes of heavenly beings, are examples of Ap Kāya souls.

3. Agni Kāya अग्निकाय Tēu Kāya तेउकाय Tējas Kāya तेजस्काय Fire-bodied Souls. Live burning coals, fire of flames, bright light, sparks of fire emitting from heaps of hay or wood, fire-brand, meteor, torch, lightning and sparks of light coming from stars and planets, are examples of AgniKāya souls.

4. VāyuKāya वायुकाय Air-bodied Souls. Wind-storm going high up, wind-storm with a downward direction, wind-storm moving in a circle, mild wind-breeze, great wind-storms, thick and thin air-stratum at the bottom of seas, are examples of air-bodied souls. The air that we breath in, is held to be saturated with very fine animalcules.

5. VanaspatiKāya वनस्पतिकाय-Souls in the Vegetable Kingdom-The presence of life in plants, has been proved beyond doubt, by the researches of Dr. J. C. Bose. The plants live, grow and die, and respond to human and other stimuli applied to them. Jainism has long since credited plants and minerals with the possession of a soul and consciousness of a very low grade.

The vegetable kingdom is divided into two groups. The one containing Pratyéka Vanaspati Kāya Jivas प्रत्येक वनस्पतिकाय or Individual-souled vegetables possessing one soul in one body. They are always Bālara बादर gross, never Sūkshma सूक्ष्म fine. These Pratyéka Vanaspati Kāya Jivas have an individual soul for the root, skin, leaves, wood, flower, fruit, and seed.

The other group contains Sādhāraṇa Vanaspati Kāya Jivas साधारण वनस्पतिकाय-Common or group-souled vegetables, which have innumerable souls in one body. Bulbous roots, sprouts, buds, moss of five varieties, carrots, potatoes, garlic, yam, turmeric, Amritavēla, thorn-apples, sprouts of newly grown corn, turnips, cauli-flower, mushrooms, aloes, all unripe fruits, all leaves with hidden veins, green ginger, unripe fruits of tamarinds and mangoes, onions, varieties of thorn trees, Guggulu, leaves of hemp, radish, and all those vegetables whose veins, knots, and joints are hidden; which, on division, can be divided equally, which are without fibres and which grow even after they are crushed, are a few examples of Sādhāraṇa Vanaspati Kāya Jivas. They are also called Ananta (अनंत) Kāya Jivas.

Besides the above-named Sādhāraṇa Vanaspati Kāya Jivas, there are a number of other unknown Sādhāraṇa Vanaspati Kāya Jivas. By destroying a portion of it, innumerable small animalcules are likely to suffer. These Sādhāraṇa Vanaspati Kāya vegetables should not be used as food, because, by the use of such substances, not two or four or even more, but innumerable small animalcules are killed; they should therefore be abandoned for ever.

By the operation of the common साधारण Sādhāraṇa body-making Karma, the Nigoda bodies, as they are also called, become

group-souled. They are again known to be of two kinds gross or fine. Their bodies are gross or fine through the operation of gross or fine body-making Karmanas. Obstructive (घात ghāta) body is gross, while non-obstructive अघात A-ghāta body is fine. Gross bodies are called destructible or obstructive, because they alone can destroy each other.

Fine bodies are indestructible or non-obstructive, because nothing can kill them, and they can kill nothing. They die a natural death at the exhaustion of their age Karma. They pervade throughout the whole universe.

Nigoda Living Beings.

“ Nigoda ” beings are of two kinds, fine and gross. Fine Nigoda Living beings exist every where in the Universe, from the nether-most hell to the highest region of the eternally liberated souls-(14 Rajas high). They are one-sensed, both developable and undevelopable, take birth and die eighteen times in the short interval of time taken by one pulse-beat of an average human being. Of course, being souls, they have knowledge; but this knowledge preceded by its conation, is limited to the sense of touch. These Nigoda souls are neither earth-bodied, water-bodied, fire-bodied nor air-bodied. They belong to the vegetable sub-class of the Immobile class of souls. They have one body occupied by many souls which are born, which live and which die together.

These group-souls are of two kinds:—

1. Those that have never left Nigoda. They are called Nitya (नित्य) Nigoda ever-one-body-many souled अव्यवहारराशि.
2. Those that left Nigoda and became embodied in higher forms of soul-classes. But have come down to Nigoda once more. These are called Itara Nigoda इतरनिगोद or Chaturgati Nigoda चतुर्गतिनिगोद—One body many-souled.

These two are also called Sādtharana or Common or Group-souled-classes of vegetables.

The other class of souls is Trasa ब्रस- (from Sanskrit ब्रह् to fear) or Mobile souls.

Trasa jivas are those, who have power of locomotion and are therefore, able to run away from the seat of danger. The distinction is that, the Sthāvara souls cannot move at all at their own will, while the Trasa souls are able to move to a greater or less extent.

The tras souls have sense-organs and they are named द्वीन्द्रिय Dvi-indriya द्वीन्द्रिय-Tri-indriya, चतुरिन्द्रिय Chatur-indriya and पंचेन्द्रिय Panchendriya, according as they possess two, three, four or five sense-organs.

द्वीन्द्रिय Dvi-indriya souls are those, which have two senses i. e. that of touch, and that of taste. Conch, shells, cowries, leeches, intestinal worms, silk-worms, maggots, are examples of two-sensed souls.

त्रीन्द्रिय Tri-indriya souls are those, which have three senses i. e the sense of touch, the sense of taste, and the sense of smell. Bugs, lice, ants, centipeds, cochineal, worms in human excrements, worms in excrements of lower animals, insects in spoiled grains of corn, insects found on ears of diseased dogs, worms found in spoiled sugar and sugar-juice are examples of three-sensed souls.

चतुरिन्द्रिय Chatur-indriya souls are those, which have four senses i. e the sense of touch, the sense of taste, the sense of smell, and the sense of sight. Scorpions, bees, wasps, flies, crabs, mosquitoes, and brown reddish leech, are a few examples of four-sensed souls.

Two-sensed souls do not usually possess any legs. Three-sensed souls have four to six or more legs. Four-sensed souls have six or eight legs and five-sensed souls have two or four feet. Serpents, pantheons, fish have no legs.

Three-sensed jivas have two hairs in front and four-sensed

jivas have two horny excrescences in front.

पञ्चिन्द्रिय-Panch-indriya souls are those, who possess all the five senses-viz the sense of touch, the sense of taste, the sense of smell, the sense of sight, and the sense of hearing. Panch-indriya jivas are of four kinds viz. 1. Nāraka नारक Hellish beings. 2 Tiryancha-तिर्यच Lower, animals, brutes, 3. Manushya मनुष्य-Human beings and 4. Dēvas देव Celestial beings.

1. Nārakās नारका Hellish; Nāratās नारता-Unamused, are so-called because they never like the Dravya द्रव्य Objects Kshetra, क्षेत्र Place Kāla काल Time and Bhāva भाव Conditions in which they are placed nor do they like each other. All the objects and surroundings in hell, are altogether disagreeable. The very name Nāratā नारता or Nāraka नारका, signifies that the hellish beings do not at all like the conditions of hell nor do they like each other.
2. Tiryancha तिर्यच Crooked, Sub-human souls, Lower animals or Brutes, are so-called because they adopt crooked thought-activities, have open indulgence in their animal feelings, are in a very low position as regards their body position, have little knowledge and have multifarious grave demerits.
3. Manushya मनुष्य Mānushāh मानुषः Human beings (Men) are so-called because they always have discrimination, are mentally well-qualified, strong of will-power, and are descended from the Manus (or Kulkaras) the leaders of men.

Manus or Kulkaras कुलकर are born in the Bharata and Airvata Kshetras just at the beginning of the transformation of Bhogu-bhumi or enjoyment conditions into Karma-Bhumi or work-conditions. They are sixteen in number and one follows the other after definite intervals. They instruct the people into new ways of living and hence they have been spoken of as the chief ancestors of all men. (In the present age, Nābhi Rājā was the seventh and his son Shri Rishabha-dēva, was the first Tirthamkara, of the present series of

During the present age Nābhi Rājā was the seventh and his son shri Rishabhā-dēva, was the first Tirthamkara of the present series of twenty-four Tirthamkaras and his son Bharata-cakravarti, after whom the country is named Bharata Kshetra was the first cakravartin.

4. Dēvas देव or celestial beings are so-called because they always amuse themselves with their eight heavenly acquisitions and have shining heavenly constitutions.

The eight heavenly acquisitions of the celestials which are theirs by nature, are the following:—

1. Anima अणिमा—This enables-them to make their body very small.
2. Mahima महिमा is the opposite of the first and helps them to extend their bodies to any dimensions.
3. Laghima लघिमा by which they can make their bodies very light.
4. Garima गरिमा by which they can make their bodies very heavy.
5. Sakāma Rupitva सकामरूपित्व by which they can at their own will, adopt any forms and any number of bodies at one time
6. Vashitva वशित्व by which they can bring others under subjugation.
7. Ishitva इशित्व by which they can exhibit superiority.
8. Prakāmya प्रकाम्य—Power to act as they desire.

Heavenly Constitution—The constitution of celestial souls is technically called, Vaikriyika S'arira वैक्रीयिक शरीर. Fluid body. The celestial beings can assume any form they like. Their body has no flesh, blood and bones and there are no filthy excretions from it. It is very lustrous.

We are human beings. The Panch-indriya Jivas are called rational (संज्ञी Sanjñi—Possessing clear conception) or irrational

(असंज्ञी-A-sanjni Not possessing clear conception) in accordance as they possess clear conception or not.

Horses, cows, buffaloes, dogs, asses elephants, tigers, lions; birds like parrots, pigeons, crows, sea-birds, aligators, fish living in water; snakes pantheons, crawling on ground, are a few examples of Tiryancha Panchendriya Jivas.

Varieties of Tiryancha Panchendriya Jivas.

जलयर थलयर खयरा तिविहा पंचिदिया तिरिक्खा य ।
सुसुमार मच्छकच्छवगाहा मगरा य जलचारी ॥ १ ॥

Jalayara thalayara khayarā tivihā panchindiyā tirikkhā ya;
Susumāra machchha kachchhava gāhā magarā ya jalachāri.

Tiryancha panchendriya jivas are of three kinds:—1. Jalayara. जलयर-1. Aquatics or those living in water. 2. Thalayara थलयर-Those living on dry land and 3. Khayarā-खयरा-Those flying in the air.

Susumāra सुसुमार Sea-whales, Machchha मच्छ Fish; Kachchhava-कच्छव. Tortoise; Gāhā गाहा-ग्राह Crocodiles and Magara मगर Marine monsters, aligators, are examples of Jalachara Jivas.

चउपय उरपरिसप्पा भुयपरिसप्पा य थलयरा तिविहा
गो-सप्प-नउल-पमुहा बोधव्वा ते समासेणं ॥ २ ॥

Chaupaya Urparisappā Bhuyaparisappā ya Thalayarā tivihā;
Go Sappa Naula pamuhā bodhavvā tè samāseṇam.
Thalachara jivas are of three kinds:—

1. Chaupaya चउपय Chatuspada चतुस्पद Four-footed quadrupeds.
2. Ura parisappā उरपरिसप्पा-Ura parisarpā उरपरिसर्पा-Those moving about on breast-and 3. Bhuya-parisappā भुयपरिसप्पा Bhuja-parisarpā भुजपरिसर्पा. Those moving on hands.

Cows, buffaloes, horses, asses, elephants, camels, sheep, goats etc are examples of Four-footed Thalachara Jivas.

Sappa सप्प-Sarpa सर्प-Serpents, huge snakes, boas, pantheons etc are a few examples of Thalachara Jivas moving about on breast.

Naula नउल-Nakula नकुल-Mongoose, rats, squirrels, monkeys etc are a few examples of Bhuja-parisarpa भुजपरिसर्प-Jivas moving about on arms.

खयरा रोमय-पक्खी चम्मय-पक्खी य पायडा चेव ।

नर-लोगाओ बाहिं समुग्ग-पक्खी विगय-पक्खी ॥ ३ ॥

Khayarā Romaya-pakkhi Chammaya-pakkhi ya pāyadā chēva;
Nara-logāo bāhiṃ Samugga-pakkhi Vigaya-pakkhi.

Khayarā खयरा-Kh'charā खेचरा-Birds,--moving about in the air, are either Romaya-pakkhi रोमयपक्खी--possessed of wings furnished with fine hair; or Chammaya-pakkhi चम्मय-पक्खी possessed of wings made of skin; and outside the Manushya loka i. e. Jambu dvipa, Dhātakikhand dvipa and Adha Pushkaravara dvipa, where only, there are living beings, there are birds with closed wings and with extended wings.

Parrots, pigeons, crows, sparrows, swans, cranes, vultures etc are examples of Romaya-pakkhi रोमय-पक्खी-Jivas, i. e. birds whose wings are furnished with fine hair.

Bats, nettle-wings etc are examples of Chammaya pakkhi, चम्मयपक्खी-Jivas.

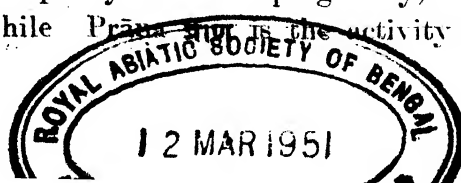
सव्वे जल-थल-खयरा समुच्छिमा गब्भया दुहा हुन्ति.

Savvā Jala-Thala-Khayarā samuchchhimā gabbhayā duhā hunti.

All these Jalachara, Thalachara and Kh'chara Jivas are born from an uterus, as well as, are born spontaneously without an uterus or a divine bed or a place of birth for Nāraki Jivas.

Paryāpti पर्याप्ति (Developableness) “ Paryāpti पर्याप्ति is the attainment of the capacity of developing body, mind, speech and the five senses, while Prāṇa प्राण is the activity of those functionaries. ”

8045.



“ Biologists and Zoologists alone can say if it is capable of being subjected to experiments.

But the briefest Jaina account is this:—The newly-born soul is incomplete, but it has the capacity to become complete, in assimilation, body, senses, respiration, speech, and mind. The completion of the capacity to develop these six processes makes the six Paryāptis.

When a soul goes from one condition of existence to another, it assimilates the molecules of Āhāraka आहारक Matter and also of speech matter in the case of more than one sensed and of mind-matter, in the case of rational beings. The āhāraka molecules form the physical body of human and sub-human beings; the fluid-Vaikriyaka वैक्रियक-transformable body of celestial and hellish beings, and the assimilative body in case of saints. These molecules must be reduced to a primary solid and liquid form. The completion of the capacity to do it, is the Assimilative आहारक-Āhāraka Development.

The solid portions develop into bone and hard substances, and the liquid into blood, bile etc, the fluid substances of the body. The completion of the capacity to do it, is the Ś'arira शरीर Body Development. The molecular matter assimilated by the soul is further formed into sense-organs; the completion of the capacity to do at, is the Indriya इन्द्रिय-Sense Development. The wear and tear of the body, is made up by ceaseless Respiration. The completion of the capacity for respiration is Ānapāṇa आणपाण Development. The completion of the capacity to form speech-molecules and mind-molecules into speech and mind, is respectively the Speech and Mind Development.

The beginning of the acquiring of four, five or six capacities is simultaneous, but their completion is in the order in which they are named above. And from the first kind, each successive development takes more time to complete itself than its predecessor. By each one individually, and all the six collectively never

take more than one Antara-Muhurta, the minimum of which is one Āvali-आवली (wink) and one Samaya समय (instant) and maximum is forty-eight minutes, minus one instant. But a completely undevelopable (Labdhi Aparyāptaka) (लब्धियर्थाप्तक) soul does not complete its capacity to develop and dies within one Antara-Muhurta which is one-eighteenth of one pulse-beat.

The right place of enjoying the benign fruits of good actions done by human beings and lower animals is Dēva-loka देवलोक, Celestial abodes, and the place of enduring the hardships of evil actions done by them, is Nāraka Bhūmi-नारकभूमि hell.

The Nārakas live under-ground. The middle world of the universe is the region occupied by human beings and the sub-human beings. The middle of the Upper world is the region of heavenly beings.

THE UNIVERSE.

The Universe is 14 Rajus high. 7 Rajus at the base with a thickness, which at its base is 7 Rajus; then it gradually decreases to one Raju at the height of 7 Rajus i. e. at the Middle of the Universe, where the Middle World i. e. the region of the human and sub-human beings is situated.

Then, it gradually grows to a thickness of 5 Rajus at the point where the sixth heaven ends and which marks the Middle of the Upper World or the region of heavenly beings. Finally, it gradually decreases to a thickness of one Raju at the top of the Universe i. e. 14 Rajus high above the base, 7 Rajus high above the Middle World and $3\frac{1}{2}$ Rajus high above the sixth heaven. It is here that the Siddha Kshetra or the Region of Eternally Liberated Souls is situated. This is at the top of the Universe.

The whole universe is enveloped in three atmospheres, called the Vāta Valayas वातवलय or wind-sheaths. They are:—

- I. The thick wind or very dense atmosphere Ghanodadhi-vāta-valaya घनोदधि वात बलय.
- II. The less thick or dense atmosphere Ghana-vāta-valaya घनवात बलय.
- III. The fine wind or rare atmosphere Tannu-vāta-valaya तनु वात बलय.

The above human region is Adhi Dvipa अदीद्वीप two continents and a half—viz. Jambū Dvipa, Dhātaki Khanda, and half Pushkara-vara Dvipa.

Space आकाश Akāsha is divided into the Universe लोकाकाश Lokā-kāsha and Non-universe अलोकाकाश Alokā-kāsha. The universe is divided into three parts. The Upper universe उर्ध्वलोक Urdhva loka; the Middle universe Madhya-loka मध्यलोक; and the Lower universe अधोलोक Adhah-loka. The upper universe and that alone contains the heavenly residences of celestial beings. In the centre of the Middle universe, there is Mount Meru. It is surrounded on all sides by Jambū dvipa,— a continent having a diameter of 100000 yojans. Jambu dvipa is encircled by the Lavana Samudra लवणसमुद्र 200000 yojans in diameter. This is encircled by the continent Dhātaki Khanda धातकीखंड 400000 yojans in diameter encircled by the ocean Kālodadhi कालोदधि 800000 yojans in diameter. This is again encircled by the continent Pushkara पुष्कर Dvipa द्वीप 1600000 yojans in diameter. Pushkara vara dvipa is bisected through-out by the mountain Mānu-shottara मानुशोत्तर so-called because no human being can exist beyond this mountain. Beyond Pushkara vara dvipa, there are innumerable oceans and continents, the diameter of each one being double that of its predecessor. The last continent is Svyambhu-ramana and the last ocean is also called Svyambhu-ramana स्वयंभूरमण. The last continent is divided in its middle by the mountain Svyamprabha (स्वयंप्रभा).

The first $2\frac{1}{2}$ continents and the first two oceans, have both Karma Bhumi-कर्मभूमि and Bhoga-Bhumi भोगभूमि. The last ocean

and half of the last continent next to the ocean have got only Karma-Bhumi. The rest of the oceans and continents have only Bhoga-Bhumi.

The Middle Universe is the abode of three groups of celestial beings i. e. 1. Bhavanapati भवनपति Residentials 2. Vyantara व्यन्तर Peripatetics and 3. Jyotiskah ज्योतीष्क Stellars, as also of the human and sub-human beings. Human and sub-human beings both of Karma-Bhumi and Bhoga-Bhumi type are found in the first two oceans and the first two and a half continents i. e. up to the Mānushottara. No human beings of any kind are found anywhere else in the universe.

One-sensed beings are found in the whole universe, 2 to 4-sensed and 5 sensed irrational beings are found only in the first two oceans, first $2\frac{1}{2}$ continents, last $\frac{1}{2}$ continent and the last ocean.

Five-sensed rational human beings are found only in the first $2\frac{1}{2}$ continents and the first two oceans. Five-sensed rational sub-human beings—lower animals of the Bhoga-Bhumi type are found everywhere except the last half continent and the last ocean.

Beyond Mānushottara and the Svayamprabhā, there are only 5-sensed animals with mind only, of the Bhoga-Bhumi type. In the last $\frac{1}{2}$ continent and the last ocean, there are all kinds of animals of the Karma-Bhumi type.

Our earth is an immense circular body consisting of a number of concentric rings called Dvipas द्वीप-Islands, separated from each other by ring-shaped oceans. In the centre, stands Mount Méru. Around this, at its foot, runs the first continent Jambū-dvipa जम्बूद्वीप. This is surrounded by the Lavana-samudra or the Salt Sea. Then come the other continents each followed by a sea-ring. The names of the first eight continents beginning from Jambū-dvipa out-wards are:—

1. Jambū-dvipa जम्बूद्वीप—The Jambū Island.

2. Dhātaki-dvipa-धातकी द्वीप-called the Grislea Tomentosa Island from its resemblance to the flower of Grislea Tomentosa.
3. Pushkara vara-dvipa पुष्करवर द्वीप called the Lotus Island from its resemblance to the lotus flower.
4. Vārunivara-dvipa वारुणीवर द्वीप-The Water Island.
5. Kshiravara-dvipa-क्षीरवर द्वीप-The Milk-white Island.
6. Ghrutavara-dvipa घृतवर द्वीप Ghee (Clarified butter) Island.
7. Ikshuvāra-dvipa इक्षुवरद्वीप-The Sugar-cane Juice Island.
8. Nandis'vara-dvipa नंदीश्वरद्वीप The Nandis'vara Island.

The sea between Dhātaki-dvipa and Pushkara vara dvipa is the Kālodadhi कालोदधि. The Pushkaravara dvipa is divided by Mount Mānushottara, which is the ultimate limit of the region inhabited by human beings. Thus, human beings live in two and a half continents: Jambū-dvipa, Dhātaki dvipa and half of Pushkaravara dvipa. The name of the last sea is Svayambhū-ramana स्वयंभूरमण. Non-human beings (Tiryancha तिर्यञ्च) live in the whole of the Middle World; immobile souls (Sthāvara स्थावर) in the whole Universe.

Aquatic souls are only in the first two seas (Lavana Samudra and Kālodādhi) and in the last.

We are concerned mainly with Jambū-dvipa. It has six mountains running thru it east and west. These are, from south to north:-(1) Himavāna हिमवान (2) Mahā-himavān महाहिमवान (3) Nishadha निषध (4) Nila नील (5) Rukmin रुक्मिन् and (6) Ś'ikharin शिखरिन. These divide it into seven zones.

From the south, the names are Bharata-Kshētra 2. Haimavata-Kshētra 3. Hari-Kshētra 4. Videha-Kshētra 5. Ramyaka Kshētra 6. Hairanyavata-Kshētra and 7. Airavata Kshētra.

Bharata-kshētra is the part to which we belong. Bharata

kshetra is divided by the Vijayāradha mountain into a northern and a southern region. The northern region is peopled by Mlecchas म्लेच्छ (barbarians). The southern region is divided into three sections by two great rivers—the Mahā-Sindhu महासिन्धु Indus in the west and the Mahā-Gaṅgā महागङ्गा Ganges in the east. The barbarians, again, people the extreme eastern and western sections.

We belong to the middle section called the Arya-khaṇḍa. It is bounded by the Great Ganges on the east, by the Vijayārdha Mountain on the north, by the Great Indus on the west and by the Salt sea on the south.

Bharata-kshétra is 526₁₉⁶ yogans broad. The two rivers, the Great Indus and the Great Ganges, and the mountain Vijayārdha divide it into six sections as seen above.

Our whole world with its Asia, Europe, America, Africa, Australia etc. are included in Ārya-khaṇḍa.

Chapter II

Su-déva सुदेव Su-guru सुगुरु Su-dharma सुधर्म.

It is said:—

1. गजाश्वपोतोक्षरथान् यथेष्टपदास्तथे भद्र निजान्परान् वा
भजन्ति विद्वाःसुगुणान् भजैवं शिवायशुद्धान् गुरुदेव धर्मान् ॥ १ ॥

Adhyātma kalpa-druma अध्यात्मकल्पद्रुम—

1 Gajā shava potoksha rathān yatheshta padāptayé bhadra'.
nijān parān vā; Bhajanti vijnāh sugunān bhajaivam shivāya shud-
dhān guru dēva dharmān.

1 Just as wise persons take into their service, their own well-equipped elephants, horses, boats, oxen and chariots or those belonging to others, for the purpose of going to a desired place, in the same manner O worthy man!, therefore adore a Sudéva सुदेव a true God, a Su-guru सुगुरु-a true Guru-teacher and Su-dharma सुधर्म a true Dharma for the attainment of Liberation.

- 2 न धर्मचिन्ता गुरुदेव भक्ति येषां न वैराग्यलवोऽपि चित्ते
तेषां प्रसूक्लेषफलः पशूनामिवोद्भवः स्यादुदरंभरीणाम् ॥ २ ॥

अध्यात्मकल्पद्रुम-Adhyātma Kalpa-druma.

2 Na dharmacintā gurudēva bhakti-r-yèshām, na vairagya lavospi chittè; Tèshām prasūklésha phalah pashūnāmivodbhavaḥ syādudarambharīṇām.

2 The birth, of such voracious persons, who have no consideration for virtuous actions, who have no devotion towards Gurus and Dévas, and who have not a particle of indifference to worldly objects, in their minds, is as distressing as the birth of a lower animal.

Kalikāla Sarvajna Achārya Mahārāja Shrimān Hémchandrā-chāryaji writes about the most essential qualities of a Sudéva a true God thus:—

- 1 महाज्ञानं भवेद्यस्य, लोकालोकप्रकाशकम्
महाद्या दमो ध्यानं, महादेवः स उच्यते ॥ १ ॥
- 2 रागद्वेषौ महामल्लौ, दुर्जयौ येन निर्जितौ ।
महादेवं तु तं मन्ये, शेषा वै नामधारकाः ॥ २ ॥
- 3 महाक्रोधो महामानो महामाया महामदः ।
महालोभो हतो येन, महादेवः स उच्यते ॥ ३ ॥

महादेवस्तोत्र—Mahādēva Stotra (Hēm)

1. Mahājñānam bhavēdyasya, lokāloka-prakāśhakam; Mahādayā damo dhyānam Mahādēvaḥ sa uchyatē. 1.
 2. Rāgadvēśhau, mahāmallau durjayau yēna nirjitau; Mahādēvam tu tam manyē śhēśhā vai nāmadhārakāḥ 2.
 3. Mahākrodho, mahāmāno, mahāmāyā mahā madah; Mahā lobho hato yēna, Mahādēvaḥ sa uchyatē. 3.
1. He, who has complete knowledge capable of enlightening Loka—the universe and A-loka—the space outside the universe; who has great compassion (for living beings); who has self-control; and who is devoted to religious meditation, is called a great God.
 2. I really consider him, as a great God, who has conquered, the two very powerful wrestlers,—passion and hatred—which are hard to be conquered; the rest are merely bearing the name.
 3. He who has thoroughly overcome, anger, pride, deccit, conceit and greed, is called a great God.

4 यो वीतरागः सर्वज्ञो यः शाश्वतसुखेश्वरः
क्लिष्टकर्मकलातीतः सर्वथा निष्कलस्तथा ॥ ४ ॥

5 यः पूज्यः सर्वदेवानां यो ध्येयः सर्वयोगिनाम्
यः कृष्टा सर्वनीतीनां महादेवः स उच्यते ॥ ५ ॥

—Bhagavān Haribhadra Sūri Ashtaka Prakaraṇam.

4. Yo vitarāgaḥ Sarvajno yaḥ śaśvata sukhéśvarah; Klišhta karma kalātītaḥ sarvathā nishkala stathā. 4
5. Yaḥ pūjyāḥ sarva dévānām, yo dhyēyāḥ sarva yoginām; Yaḥ srashtā sarva nitinām, Mahādēvaḥ sa uchyate.

4. He, who has become completely free from passion and hatred; who is Sarvajna सर्वज्ञ Omniscient; who is the Lord of Eternal Happiness; who has completely over-come the smallest portion of Karmas of evil actions; and who has therefore become completely free from the minutest part of Karmas in every way.

5. Who is worshipped by all the gods; who is meditated upon by all the Yogins; and who is the creator of all worldly wisdom, is called a great God.

6. विष्णु र्वा त्रिपुरान्तको भवतु वा ब्रह्मासुरेन्द्रोऽथवा
भानु र्वा शशलक्ष्णोऽथ भगवान् बुद्धोऽथ सिद्धोऽथवा ।
रागद्वेषविषातिमोहरहितः सत्त्वानुकम्पोद्यतो
यः सर्वे स्सह संस्कृतो गुणगणै स्तस्मै नमः सर्वदा ॥ ६ ॥

6. Vishnu r-vā Tripurāntako bhavatu vā Brahmā Surēndro s thavā; Bhānu r-vā śaśalakshaṇo s tha Bhagavān Buddho s tha Siddho s thavā. Rāga dvēsha vishārti Moha rahitah sattvānukampodyato; yaḥ sarvaḥ saha saṁskṛito guṇa gaṇai stasmai namaḥ sarvadā.

6 Let him be, Vishnu or Ś'iva or Brahmā or Surēndra—the King of the gods—or the Sun or the Moon or Bhagavān Buddha or Siddha Bhagavān. But obeisance always to him, who is devoid of the misery of the poison of Passion and Hatred and Moha मोह Infatuation; delusion; who is always ready to have compassion for all living beings, and who is adorned with a multitude of virtuous qualities.

7. निर्ममो निरहंकारो निस्सङ्गो निष्प रिग्रहः ।
रागद्वेषविनिर्मुक्त स्तं देवं ब्राह्मणा विदुः ॥ ७ ॥

—Shiva Purāṇa, Jnāna Samhitā.

7. *Nirmamo nirahamkārao nissango nishparigrahaḥ*
Rāga dvēsha vinirmukta stam dēvaṃ brāhmaṇā viduḥ 7.

7. The Brāhmans **ब्राह्मण** Theologicians call him a *Dēva* **देव** a God, who is free from love towards worldly objects, who is free from egotism, who is free from all desires, who is free from possessions and who is delivered from the bonds of passion and hatred.

Arahat *Dēva* or Jinendra *Dēva*.

1. *रागोऽङ्गनासङ्गमनानुमेयो, द्वेषो द्विषद्धारणहेतुगम्यः*
मोहः कुवृत्तागमदोषसाध्यो, नो यस्य देव स्त स चैव मर्हन् ॥ १ ॥
श्री अष्टक प्रकरणम्—

1. *Rāgo aṅganāsaṅgaman numéyo, dvēsho dvishaddārana hetu gamyah; Mohah kuvrittāgama dosha sādhyo no yasya dēva sa sa caiva marhan.*

1. *Rāga* **राग** Passion is to be inferred by association with young females; *Dvēsha* **द्वेष** Hatred or malice to be known as the cause of destruction of enemies; and *Moha* **मोह** Infatuation or delusion is to be inferred by the acquisition of defects incidental to evil actions. A god, who does not possess any of these defects is a true God, and he is an Arhant **अर्हन्त** *Parmātmā*.

2. *शृंगारादिरसाङ्गारै र्न दुनं देहिनां हितम्*
एकान्तशान्ततोपेत मर्हतं वृत्तमद्भुतम् ॥ २ ॥

2. *Sringārādi rasāṅgārai r-na dunam dēhinām hitam; E'kānta śāntatopēta mārhatam vrita madbhutam.*

2. The virtuous conduct of the Arhanta is wonderful. The welfare of living beings is not destroyed by the embers of the relish of sexual love, (as) it is endued with exclusive tranquility.

3. *जिनेन्द्रप्रणिधानेन गुरुणां वन्दनेन च ।*
न तिष्ठति चिरं पापं, छिद्रहस्ते यथोदकम् ॥ ३ ॥

3. Jinendra pranidhānēna gurūṇaṃ vandanēna ca; Na tisthati chiram pāpaṃ chhidra hastē yathodakam

3. By profound meditation of Jinendra जिनेन्द्र—Parmātmas—the lord of the Jainas, who have conquered passion, hatred, delusion etc—and by respectful salutation to the teachers, sin does not remain long, just as water does not remain in a hand with holes in it.

4. पापं लुम्पति दुर्गतिं दलयति व्यापदयत्यापदं
पुण्यं संचिनुते श्रियं वितनुते पुष्पाति नीरोगताम् ।
सौभाग्यं विदधाति पल्लवयति प्रीतिं प्रसूते यशः
स्वर्गं यच्छति निवृत्तिं च रचत्यर्चाऽर्हतां निर्मिता ॥ ४ ॥

4. Pāpaṃ lumpati durgatim dalayati vyāpadayatyāpadam; Puṇyam sanchinutē' shriyam vitanutē pushpāti nirogatām; Saubhāgyam vidadhāti pallavayati pritim prasūtē yaśah; Svargam yacchati nivritim cha rachayatyarcharhatām nirmitā.

4. The worship done to the Arhats, destroys sin, crushes misfortune, kills misery, accumulates Puṇya पुण्य merit, spreads prosperity, nourishes health, bestows good luck, diffuses affection, generates fame, bestows heaven and accomplishes Moksha मोक्ष Liberation.

५. स्वर्गस्तस्य गृहाङ्गणं सहचरी साम्राज्यलक्ष्मीः शुभा ।
सौभाग्यादिगुणावलि विलसति स्वैरं वपुर्वेष्मनि ।
संसारः सुतरः शिवं करतलक्रोडे लुठत्यञ्जसा
यः श्रद्धाभरभाजनं जिनपतेः पूजां विधत्ते जनः ॥ ५ ॥
सिन्दूर प्रकरण—Sindūra Prakaraṇa

5. Svargastasya grihāṅgaṇam sahachari sāmrajya lakshmiḥ subhā; Saubhāgyādi guṇavali r-vilasati svairam vapu-r-vēśmani; Saṃsārah sutarah sivaṃ kara tala krodē luṭhatyanjasi; Yaḥ sraddhā-bhara bhājanam Jinapateḥ pūjam vidhattē janah.

5. The man who sincerely worships Jina-pati-जिनपति the lord of the Jinas—with confidence, has Svarga, स्वर्ग heaven as

the courtyard of his house; the excellent wealth of the universal sovereignty accompanies him; a series of good luck and other virtuous qualities becomes gradually manifest; the Sansara संसार the ocean of worldly existence, becomes easy to cross, and prosperity rolls speedily into the cavity of his hand.

6 यः पुष्पैर्जिनमर्चति स्मितसुरस्त्रीलोचनैः सोऽर्च्यते
यस्तं वन्दत एकशस्त्रिजगता सोऽहर्निशं वन्द्यते ।
यस्तं स्तौति परत्र वृत्रदमनस्तोमेन स स्तूयते
यस्तं ध्यायति क्लृप्तकर्मनिधनः स ध्यायते योगिभिः ॥ ६ ॥

6. Yah pushpai r-jinamarchati smitasura stri lochanaiḥ so s rchyatè; Yastam vandata èksa strijagatā so s harnisaṃ vandya-tè; Yastam stauti paratra vritradamana stoména sa stūyate; Yastam dhyāyati kriptā karma nidhanaḥ sa dhyāyaté yogibhiḥ.

6. He who worships a Jina with flowers, is adored by the eyes of smiling divine females; he who bows down before him only once, is saluted always by the three worlds; he who subduing enemies, praises him, is praised by eulogistic hymns, in the next world; he, who with his karmas reduced by cutting down, meditates upon him, is meditated upon by Yogins.

7. गृहाणि कर्माणि विहाय भव्याः
श्रीवीतरागं परिपूजयन्ति ।
ये शुद्धभावास्त्रिदशाधिपत्यं
सम्पादयन्त्याशु शिवं क्रमेण ॥ ७ ॥

7. Grihāṇi karmāṇi vihāya bhavyāḥ; Shri Vitarāgaṃ paripūjayanti; Ye suddha bhavāt tridaśādhipatyam; Sampādayantyāshu śivam kramēṇa.

7. Those fortunate persons, who leaving aside their household business, worship with a pure affectionate heart, the Vitarāga वीतराग—the Exalted Soul (who is perfectly exempt from worldly desires,) acquire the lordship of the gods and acquire Liberation quickly in turn.

Su-guru

1. धर्मज्ञो धर्मकर्ता च सदा धर्मप्रवर्तकः ।
सत्त्वेभ्यः सर्वशास्त्रार्थदेशको गुरुरुच्यते ॥ १ ॥

1. Dharmajno dharma kartā cha sadā dharma pravartakah;
Satvèbhyaḥ sarva śastrārtha dèshako guru ruchyaté.

1. He, who knows the Shāstras; who acts in confirmity with the tenets of the Shāstras; who always propagates the principles of the religion and who preaches the meanings of all the Shāstras to living beings, is called a Guru गुरु a teacher.

2. विदलयति कुबोधं बोधयत्यागमार्थं
सुगतिकुगतिमार्गौ पुण्यपापे व्यनक्ति
अवगमयति कृत्याकृत्यमेदं गुरु यो
भवजलनिधिपोत स्तं विना नास्ति कश्चित् ॥ २ ॥

Sindūra Prakarana सिन्दूर प्रकरण.

2. Vidalayati kubodham bodhayatyagamā rtham; Sugati kugati mārgau punya pāpè vyanakti; Avagamayati krityākriyabhèdam guru r-ya; Bhavajala nidhipota stam vinā nāsti kaschit.

2. The teacher destroys wrong belief; he imparts the knowledge of the scriptures; he shows the distinction between merit and demerit, and the right road to happiness and misery; he explains what is worth doing and what is not. There is none else except such a teacher, who is like a ship in crossing the ocean of Samsara.

3. किं ध्यानेन भवत्यशेषविषयत्यागै स्तपोभिः कृतं
पूर्णभावनयाऽलमिन्द्रियदमैः पर्याप्तमाप्तगमैः ।
किन्त्वेकं भवनाशनं कुरु गुरुप्रीत्या गुरोः शासनं
सर्वे येन विना विनाथबलवत्स्वार्थाय नालं गुणाः ॥ ३ ॥

3. Kim dhyānēna bhavatyasēsa vishaya tyāgaiḥ s-tāpobhiḥ kritam; Purna bhāvanayā slamindriya damaiḥ paryāptamāptagamaiḥ; Kintvēkaṁ bhavanāśanam kuru guru prityā guroḥ śasanam; Sarvè yēna vinā vinātha balavat svārthāya nalam guṇāḥ.

3. What is the use of deep meditation ? ; Let there be an abandonment of sensual pleasures; away with austerities; suffice with thoughts promoting welfare; enough of restraint of senses; and enough of the precepts of wise persons. However observe, very affectionately, only the commands of the teacher, which destroy future existences in the Samsāra. Because all the remaining virtuous qualities without the observance of such commands are not able to accomplish one's desired objects like an army without a commander.

4. पिता माता भ्राता प्रियसहचरी सूनुनिवहः
 सुहृत्स्वामी माद्यत्करिभटरथाश्वपरिकरः ।
 निमज्जन्तं जन्तुं नरककुहरे रक्षितमलं
 गुरोर्धर्माधर्मप्रकटनपरात् कोऽपि न परः ॥ ४ ॥

4. Pitā mātā bhrātā priya sahachari sūnunivahah; Suhrut swāmi mādyat kari bhata rathī svaḥ parikarah; Nimajjantam jantum naraka kuharè rakshitu malam; Guro r-dharmādharma prakatana parāt kospi na parah.

4. Except the Guru गुरु-teacher, competent to disclose Dharma and Adharma, there is none else viz a father, a mother, a brother, dear wife, a multitude of sons, a friend, a lord of rutting elephants, warriors, chariots horses, and retinue, who is able to protect living beings from drowning in the pit of Naraka नरक hell.

Su-dharma सुधर्म.

1. सुखं हि वाञ्छते सर्वः तच्च धर्मसमुद्भवम्
 तस्माद्धर्मः सदा कार्यः सर्ववर्णैः प्रयत्नतः ॥ १ ॥

Daksha Smriti दक्षस्मृति

1. Sukham hi vāncchate sarvaḥ taccha darma samudbhavam; Tasimāddharmah sadā kāryah sarva varnaih-prayatnataih.

1. All creatures desire for happiness; that happiness is acquired by Dharma. Therefore, (members of) all the castes should always strenuously observe Dharma.

2. धर्मो मातेव पुष्णाति, धर्मः पाति पितेव च
 धर्मः सखेव प्रीणाति, धर्मः स्निहयति बन्धुवत् ॥ २ ॥
 Trishashthi, त्रिषष्टि पर्व-१.

2. Dharmo mātēva pushnāti, dharmah pāti pitēva cha;
 Dharmah sakhēva prīnāti, dharmah snihyati bandhuvat.

2. Dharma nourishes like a mother; dharma protects like a father; dharma pleases like a friend; and dharma shows affection like a brother.

3. धनदो धनार्थिनां प्रोक्तः कामिनां सर्वकामदः ।
 धर्म एवापवर्गस्य पारम्पर्येण साधकः ॥ ३ ॥
 Dharma Bindu: धर्म बिन्दु

3. Dhanado dhanārthinām proktaḥ kāmīnām sarva kāmadaḥ;
 Dhṛma evāpavargasya pāramparyaṇa sādhaḥ.

3. Dharma is said to be Dhanada धनद-Giver of Wealth-Kubera कुबेर to persons desirous of wealth, Kāmada कामद granting all desires to those desirous of fulfilling their desires, and dharma alone is useful in accomplishing Final Beatitude by uninterrupted succession.

4. धर्मो दुःखदवानलस्य जलदः सौख्यैक चिन्तामणिः ।
 धर्म इशोकमहोरगस्य गरुडो धर्मो विपत्रायकः ।
 धर्मः प्रौढपदप्रदर्शनपटु धर्मोऽद्वितीयः सखा
 धर्मो जन्मजरामृतिक्षयकरो धर्मो हि मोक्षप्रदः ॥ ४ ॥

4. Dharmo duhkha davānalasya jaladaḥ saukhyēka Chintāmanīḥ; Dharmo soka mahoragasya Garudo dharmo vipat trāyakaḥ; Dharmah praudha pada pradarsanapatu r-dharmo a-dvitiyah sakhā; Dharmo janmajarāmriti kshayakaro dharmo hi moksha pradah.

4. Dharma is a shower of rain, to the burning flame of misery, the only Chintāmani Ratna, चिन्तामणि,—the magical thought-gem fulfilling its possessor's every wish-of happiness; Dharma is a Garuda गरुड—an eagle-king of the feathered race—to the great

serpent-sorrow. Dharma is a protector in adversity. Dharma is capable of showing exalted position. Dharma is the only friend. Dharma is the destroyer of birth, oldage and death. Dharma alone is the bestower of Moksha मोक्ष Liberation.

5 आहारनिद्राभयमैथुनं च सामान्यमेतत् पशुभिर्नराणाम् ।

धर्मो हि तेषामधिको विशेषो धर्मेण हीनाः पशुभिः समाना ॥ ५ ॥

Mahā Bhārata-महाभारत.

5. Ahāra nidrā bhaya maithunam cha sāmānyamētat pashu-bhi r-narāṇam; Dharmo hi tēshāmadhiko vis'ēsho dharmēṇa hināḥ pas'ubhiḥ samānā.

5. Human beings have food, sleep, fear and sexual union in common with lower animals. The human beings have Dharma as an additional peculiarity. Persons neglecting Dharma are like beasts.

Ku-dēva कुदेव.

1. ये स्त्रीशस्त्राक्षसूत्रादिरागाद्यङ्कलङ्किताः ।

निग्रहानुग्रहपरा स्ते देवाः स्युर्न मुक्तये ॥ १ ॥

Yoga Shāstra-योगशास्त्र.

1. Yē stri sastrā ksha sūtrādi rāgadyanka kalankitāḥ; Nigra-hānugrahaparā stē devā syu r-na muktayē.

1. The gods whose laps are disgraced by the sign of passion and hatred, that is to say, females, weapons and rosary with them and who are eager for coercion and favour, are not for Mukti मुक्ति Liberation.

2. कोटिजन्मकृतं पुण्यं यज्ञदानक्रियादिकम् ।

सद्य सर्वं लयं याति, यक्षभूतादिपूजनात् ॥ २ ॥

Padma Purāṇa पद्मपुराण.

2. Kōti janma kritam puṇyam yajna dāna kriyādikam; Sadya sarvam layam yāti yaksha bhūtadi pūjanāt.

2. The punya acquired during crores of lives, by sacrifices, gifts and meritorious deeds is totally destroyed immediately by the worship of Yaksha यक्ष a class of demi-gods, and Bhūta भूत evil spirits.

३ ब्रह्मराक्षसवेतालयक्षभूतार्चनं नृणाम् ।
कुम्भीपाकमहाघोरनरकप्राप्तिसाधनम् ॥३॥

—Padma Purānā पद्मपुराण.

3 Brahma-rakshasa, vêtāla yaksha bhūtārchanam nrinām;
Kumbhi pāka mahāghora naraka prāpti sādhanam.

3 The worship of Brahma-rākshasa ब्रह्मराक्षस, a kind of evil demon, Vêtāla वेताल a kind of demon that takes possession of a dead body, Yaksha यक्ष a kind of demi-god, attendents of Kubêra, and Bhūta भूत ghosts, accomplishes the acquisition of a very terrible Naraka, named Kumbhipāka कुम्भीपाक.

Ku-guru कुगुरु.

सर्वामिलाषिणः सर्वभोजिनः सपरिग्रहाः

अब्रह्मचारिणो मिथ्योपदेशा गुरवो न तु ॥१॥

1 Sarvābhilās'hinah sarva-bhojinah sa-parigrahāh a-brahma-
chārīṇo mithyopadēsā guravo na tu.

1 Those who are ambitious about every thing, who eat every thing eatable or otherwise, who have family and property, who are un-chaste and who preach wrong beliefs are really not गुरु Gurus, true teachers.

२ दरिद्रास्त्वयमगन्तास्तारवेयुः कथं परान् ।

स्वयं दरिद्रो न परानीश्वरी कर्तुमीश्वरः ।

Yoga Shāstra योगशास्त्र.

2 Pari-grahārambhamagna stārayeyuh katham parān; Svayam daridro no parānīshvari kartumis'varah

2 How can persons, who are deeply engrossed in property and sinful undertakings, rescue others; Because, one who is himself a beggar, is not able to make another a lord.

3 फलाद् वृथाः स्युः कुगुरुपदेशतः ।

कृतो हि धर्मार्थमपीह सूद्यमाः ।

तद्दृष्टिरागं परिमुच्य भद्र हे

गुरुं विशुद्धं भज चेद्वितार्थयसि ॥३॥

—Adhyātma Kalp-druma—अध्यात्मकल्पद्रुम्.

3 Falād vrithah syuh kugurū padégatah Krito hi dharmā-rtha mapiha sūdyamāh; Tad dristi-rāgam parimuchya bhadra hé Gurum viṣuddham bhaja chēddhitharthyasi.

3 In this world, even great efforts done for virtuous deeds become fruitless by the preaching of a bad teacher. Therefore, O worthy man ! if you are desirous of your welfare, leave aside personal attraction and adore the purest Guru गुरु Teacher.

Ku-dharma—कुधर्म.

अज्ञाः केचिद्विदधाति मुधा धर्मदंभादधर्मं

कोऽयं धर्मः स्वहृदि नयने मीलयित्वा मृशन्तु ।

दीयन्ते यद्वनभुवि दवाः प्राणिनस्त्राणहीना

हन्यन्ते यत्पिशितबलये देवतानां पुरस्तात् ॥१॥

—Karunāvajrāyudha Nāṭaka करुणवज्रायुध नाटक.

1 Ajnāh kēchid vidadhāti mudhā dharma dambhāda dharmam; Ko s yam dharmah svahridi nayanè milayitvā mrishantu; Diyantè yad vana bhuvi davāh prāṇina strāṇahinā; Hanyantè yat pishita balayè dévatānām purastāt. 1.

1 Some ignorant persons uselessly practise Adharma under the guise of Dharma. For instance, some burn the ground of forests on the pretext of religion, where innumerable animals are destroyed and some kill shelterless animals in the presence of gods for the purpose of giving an offering of flesh to them. Therefore O wisemen ! having closed your eyes, just think over in your mind, what dharma there is in such deeds. Nothing except Adharma.

2 धर्मश्चेत् परदारसंगकरणाद्धर्मः सुरासेवनात्

संपुष्टिः पशुमत्स्यमांसनिकराहाराच्च हे वीरे ! ते ।

हत्वा प्राणि च यस्य चेत्तव भवेत् स्वर्गापवर्गान्तये

कोऽसत्कर्मतया तदा परिचितः स्यान्नेति जानीमहे ॥२॥

2 Dharma schèt peradārasanga karanād dharmah sura sévanāt; Sampushtih pas'humatsya mānsa nikarāt cha hé Vira ! tè, Hatyā prāni cha yasya cēttava bhvat svargapavaagāptayé, Ko s sat karmatayā tadā parichitah syān nēti Jānimahē.

2. O brave man ! if there is dharma in sexual intercourse with another man's wife; if there is dharma in drinking spirituous liquors; if your body strengthens by eating the food of the flesh of animals and fish, and if your killing of a number of animals results in the accomplishment of heaven and Moksha, we do not know, what, then, is responsible for such evil actions ? Adharma.

Every living being in this world, from time immemorial wanders innumerable times in this endless misery-stricken Sansāra under the baneful influence of the five under-named evil thoughts viz:-1. Mithyātva मिथ्यात्व Wrong belief. 2. A-virati अविरति Vowlessness 3. Pramāda प्रमाद Carelessness. 4. Kashāya कषाय Passions and No-kashāya नोकषाय Minor passions or quassi-passions, helping them and 5. Yoga योग Functional vibrations or activities of mind, speech and body, and assumes various forms in the four Gatis or conditions of existence. i. e. that of a Dēva देव a Celestial being. 2. of a Manushya मनुष्य a Human being 3. of a Tiryancha

तिर्यश्च of sub-human, of lower animals, brutes and 4. of a Nāraka नारक hellish being, in accordance with his good or evil actions.

Mithyātva.

Mithāyṭva मिथ्यात्व is a condition in which the Soul due to delusion or infatuation arising from the operation of Mohaniya (मोहनीय) Right-belief-deluding karmas—false perception or false belief—does not believe in the right path to Liberation, but believes in the methods quite contrary to those advocated by the Tirtham-karas and adopts them. It is a stage of impulsive life of lust and enjoyment, least removed from mere animal existence. The soul is quite in the darkness as to its true destiny and goal and is the fundamental element in the unbroken link of wandering innumerable times in the Samsāra.

1. अदेवे देवबुद्धि र्या गुरुधीरगुरौ च या ।
 अधर्मे धर्मबुद्धिश्च मिथ्यात्वं तद्विपर्ययात् ॥ १ ॥
 —Yoga Shastra योगशास्त्र.

1. Adévé dēva buddhi r-yā gurudhir-gurau cha yā; Adharmē dharma buddhi scha mithyātvam tad viparyayāt. 1.

1. The thought of a dēva—a god, in one who is not a god, the thought of a guru—a teacher in one who is not a teacher, and the thought of a Dharma in one that is not Dharma, is Mithyātva मिथ्यात्व wrong belief, because it is perverse knowledge.

2. जन्मन्येकत्रदुःखाय रोगोध्वान्तरिपुर्विषम् ।
 अपि जन्मसहस्रेषु, मिथ्यात्वमचिकित्सितम् ॥२॥

Yoga Shastra योग शास्त्र.

2 Gannanye'katra duhkḥāya rogo dhvāntam ripu r-visham; Api janma sahasrèshu, mithyātvā machikitsitam.

2 A disease, darkness, an enemy and a poison produce misery during one worldly existence, but Mithyātva मिथ्यात्व Wrong belief,

for which there is no remedy, produces misery even for thousands of lives-worldly existences.

3 वरं विषं भुक्तमसुक्षयक्षमं वरं वनं श्वापदवन्निषेवितम् ।

वरं कृतं वह्निशिखाप्रवेशनं, नरस्य मिथ्यात्वयुतं न जीवितम् ॥३॥

3. Varam visham bhukta masukshayakshamam varum varun shvāpadavan niśshēvitam; Varum kṛitam vahni shikhā pravēś'anam, narasya mishyātva yutamna jivitom.

3 Better to take poison capable of destroying life, better to live in a forest like a lower animal, better to enter the flame of fire. But not to live the life of a man joined with Mithyātva. 3.

3 ददातु दानं बहुधा चतुर्विधं

करोतु पूजामतिभक्त्याऽर्हताम् ।

दधातु शीलं तनुतामभोजनम्

तथापि मिथ्यात्ववशो न सिद्ध्यति ॥४॥

Subhashita Ratnasandoha. सुभाषित रत्नसंदोह.

4 Dad'tu dānam bahudha chaturvidham; Karotu pūjāmati bhakto Srhatam; Dadhātu shilam tanutāma bhojanam; Tathāpi mithyātva vas'o na siddhyti.

4 A man, enslaved by mithyātva, may give the four varieties of gifts in many ways, may worship the Arhat Parmātmā with extreme sincerity, may maintain celibacy and may observe fasts; still however, he does not attain Moksha मोक्ष Liberation.

5. यथाऽन्धकारान्धपटावृतो जनो

विचित्रचित्रं न विलोकितुं क्षमः

यथोक्ततत्त्वजिननाथभाषितं ।

निसर्गमिथ्यात्वतिरस्कृतं स्तथा ॥५॥

5 Yathasndhakārandha patāvrito jano; Vichitra chitram na

vilokitum kshamah; Yathokta tattvam Jinanāth bhāshitam;
Nisarga mithyātva tiraskrita stathā.

5 Just as a man blind-folded by a dense black bandage is not able to see a variegated picture, in the same manner, a man over-come by Mithyātva is not able to have knowledge of the true principles preached by the lord of the Jinas.

6 नास्ति नित्यो न कर्त्ता च न भोक्तात्मा न निवृत्तः
तदुपायश्च नेत्याहु मिथ्यात्वस्य पदानि षट् ॥६॥

Adhyatma Sāra. अध्यात्मसार.

6 Nāsti nityo na karttā cha na bhoktatmā na nirvritah;
Tadupāya scha nētyahu r-mithyatvasya padāni s'hat. 6

6 There is no Atmā; 2Atmā is not permanent; 3Atmā is not the doer of actions; 4 Atmā is not the experiencer (of pleasure or pain); 5 Atmā cannot be free from Bondage; and 6. There is no remedy for Moksha मोक्ष Liberation of Atmā. These six are the code-words of Mithyātva.

Mithyātva exists either as.

1. Anādi Ananta अनादि-अनन्त Existing from time immemorial and continuing to exist for innumerable ages.

2. AnādiSānta अनादि-सान्त Existing from time immemorial and continuing to exist till the acquisition of Samyaktva which has a beginning.

3. Sādi-Sānta सादि-सान्त, It is a stage in which a man acquires Samyaktva which has a beginning, and after the acquisition of that Samyaktva, it is vomited out later on, and

4. Sādi Ananta सादि अनन्त, A division with a beginning and lasting for innumerable ages. That which has a beginning must also have an end. This division does not exist in the case of Mithyātva.

The division अनादि अनन्त—Anādi—Ananta of Mithyātva is applicable to beings who are perfectly incapable of attaining Liberation and to those who will not attain Liberation although they are capable of attaining it.

The division अनादि सान्त—Anādi—Sānta Mithyātva is applicable to those who have acquired Samyaktva.

The division सादि सान्त Sādi—Sānta Mithyātva is applicable to those, who, after having acquired Samyaktva, have vomited it out like Jamālī, Goshthā Māhila, and other non-believers.

The division सादि अनन्त Sādi—Ananta is not applicable to Mithyātva.

Mithyātva is either Naisargika नैसर्गिक Natural in-born or Adhigamita अधिगमित Acquired through the agency of a teacher or any other individual.

Kinds of Mithyātva.

Mithyātva is of the under-mentioned five kinds:—

मिथ्यादृष्टिर्विपर्यस्ता जिनोक्ताद्वस्तुतत्त्वतः ।

सा स्यान्मिथ्यात्विनां, तच्च मिथ्यात्वं पञ्चधामतम् ॥१॥

आभिग्रहिकमाद्यं स्यादनाभिग्रहिकं परम् ।

तृतीयं किल मिथ्यात्वमुक्तमाभिनिवेशिकम् ॥२॥

तुर्यं शांशयिकाख्यं स्यादनाभोगिकमन्तिमम्

अभिग्रहेण निवृत्तं तत्राभिग्रहिकं स्मृतम् ॥३॥

नानाकुदर्शनष्वेकमस्मात्प्राणी कुदर्शनम् ।

इदमेव शुभं नान्यदित्येवं प्रतिपद्यते ॥४॥

मन्यतेऽङ्गी दर्शनानि, यद्वशादखिलान्यपि ।

शुभानि माध्यस्थ्यहेतुरनाभिग्रहिकं हि तत् ॥५॥

यतो गोष्ठामाहिलादिवदात्मीयकुदर्शने ।

भवत्यभिनिवेशस्तत्रोक्तमाभिनिवेशिकम् ॥६॥

यतो जिनप्रणीतेषु, देशतः सर्वतोऽपि वा ।

पदार्थेषु संशयः स्यात्तत्सांशयिकमीरितम् ॥७॥

अनाभोगेन निर्वृत्तमनाभोगिकसंज्ञकम् ।

यस्यादेकेन्द्रियादीनां मिथ्यात्वं पञ्चमं तु तत् ॥८॥

यस्यां जिनोक्ततत्त्वेषु, न रागो नापि मत्सरः ।

सम्यग्मिथ्यात्वसंज्ञा सा मिश्रदृष्टिः प्रकीर्तिता ॥९॥

धान्येष्विव नरा नालीकेरद्वीपनिवासिनः ।

जिनोक्तेषु मिश्रदृशो, न द्विष्टा नापि रागिणः ॥१०॥

—Loka Prakāsha.

1 Mithyādrishti r-viparyastā Jinoktādvastutattvataḥ; Sā syā n-mithyātvīnām taccha Mithyātvam panchadhā matam.

2 Abhigrahika mādyam syādanābhigrahikam param; Tritiyam kila mithyātvamuktanābhinivēś'ikam.

3 Turyam Sānshayikākhyam syādanābhogikamantimam; Abhigrahēna nirvritam, tatrābhigrahikam smritam.

4 Nānā ku-darshanēs'hvēkamsmātprāni kudarshanam; Idamēva shubham nānyadityēvam pratipadyatē.

5 Manyatē s nigi, darshanāni, yadvashādakhilānyapi; Shubhāni madhyasthyahēturānābhigrahikam hi tat.

6 Yato Gossthāmāhilādivadatatmiyaku darshanē; Bhavatya bhinivēshastat prokta mābhinivēshikam.

7 Yato Jina pranitēshu dēshataḥ sarva to s pi vā; Padārthēsh'u samshataḥ syat tat Sānshayika miritam.

8 Anābhogēna nirvritamanābhogikasanjnakam; Yat syādlē-
kāndriyādinām Mithyātvam panchamam tu tat.

9 Yasyām Jinokta tatvēshu, na rāgo nāpi matsarah; Samyag
mithyātvā sanjñā sā mishra drishtiḥ prakirtitah.

10 Dhānyēshviva narā nālikera dvipanivāsinah; Jinoktēshu mis'ra- dris'ti na dvishtā nāpi ragināh.

1 That which is contrary to the true nature of objects described by the Tirthamkaras is called False Vision. False vision exists in persons who have Mithyātva मिथ्यात्व Wrong belief. Mithyātva is of five kinds.

2. The first is Abhigrahika अभिग्रहिक, the second Anābhigrahika अनाभिग्रहिक, and the third variety of Mithyātva is said to be Abhinivēshika अभिनिवेशिक.

3 The fourth variety of Mithyātva is called Sānshayika सांशयिक and the last is Anābhogika अनाभोगिक Mithyātva. The Mithyātva caused by an Abhigraha अभिग्रह or Sviya Svikāra स्वीय स्विकार i. e. a doctrine adopted by one's self, is Abhigrahika Mithyātva.

4 Under the influence of this variety of Mithyātva, an individual considers a particular system, out of the so many false systems in the world, to be the best and nothing else.

5. Anābhigrahika अनाभिग्रहिक is that form of Mithyātva under whose influence an individual assuming an impartial attitude considers all the Darshanas दर्शन Doctrines to be equally good.

6. The Mithyātva caused by undeserving, persistent insistence, on the false doctrine advocated by an individual, like the false doctrine of Goshtā Māhila and others is Abhinivēshika Mithyātva.

7. The Mithyātva under the influence of which, an individual has doubts-partial or complete- in the doctrines preached by the Tirthamkaras, is called Sānshayika Mithyātva.

8. The Mithyātva possessed by Ekendriya एकेन्द्रिय, One

sensed and other A-sañjñi असंज्ञि Jivas, not possessing clear consciousness, is called Anābhogika Mithyātva.

9. The vision under the influence of which, an individual has neither sympathy nor hatred towards the doctrines preached by the Tirthamkaras, is a Mishra-dristi मिश्रदृष्टि, a combined vision called Samyag-mithyātva सम्यग्मिथ्यात्व.

10. Just as a person living in a Nālikē dvīpa नालीकेरद्वीप—an island where only cocoa-nuts are produced, has neither a love nor hatred for corn-grains, in the same manner, a person with a mixed vision has neither love nor hatred towards the doctrines preached by the Tirthamkaras.

Mithyātva, then, exists under five different forms:—viz. Abhigrahika Mithyātva अभिग्रहिक मिथ्यात्व 2. Anābhigrahika Mithyātva अनाभिग्रहिक मिथ्यात्व 3. Abhinivēshika Mithyātva अभिनिवेशिक मिथ्यात्व 4. Sānshayika Mithyātva सांशयिक मिथ्यात्व and 5. Anābhogika Mithyātva अनाभोगिक मिथ्यात्व.

1. Abhigrahika Mithyātva अभिग्रहिक मिथ्यात्व, caused by an Abhigraha अभिग्रह or Sviya Svikāra स्वीय स्वीकार—acceptance by one's self—is that form of Mithyātva under the influence of which, an individual firmly believes in the doctrine inherited by birth or adopted by him as the best and nothing else worth following, although he may be ignorant of the true nature and minute details of objects and is not open to conviction by others. The Soul involved in wrong-belief thought-activity becomes a perverted believer and certainly has no inclination for Truth, as a man with fever has no taste for sweet-sugar-cane juice. The wrong-believing Soul does not believe in the noble doctrines preached by the Tirthamkaras and believes in the nature of things as it really does not exist whether it be preached or not by any one.

“Buddhism believes that everything is transient; this is perfectly true so far as the ever-present modifications of substances are concerned, but these modifications must depend upon something in which they are going on. That something remains one

throughout its modifications. Truth tells us that every substance is characterised by a number of attributes and modifications. Its modifications are always changing but its attributes, which make it the particular individual substance, last throughout all these changes.

The substance is called Dravya द्रव्य; its attributes Guṇa गुण; its modifications Paryāya पर्याय. The coming-in of the new modification is Utpāda उत्पाद; the going out of the old one is Vyaya व्यय; and the lasting sameness which always remains in the thing which is modified, is called Dhrauvya ध्रौव्य.

Buddhism also fixes its mind upon modifications. But it ignores the permanence of the substance upon which the modifications depend. This is what is meant by saying that Buddhism is only a one-sided and therefore a kind of wrong belief.

If a Jaina or a Non-jaina has firm faith in the explanation of the doctrines preached by the Tirthamkaras after a thorough examination and judicious argumentation, then there is no place for Mithyātva. But if a person born in a Shrāvaka श्रावक Jain-family prevents the investigation and publication of scriptural books in accordance with his own obstinate will or with the usage of his individual family, then Abhigrahika अभिग्रहिक Mithy tva is applicable to him.

But if a man bent upon destroying his opponent's theory, employs a false theory, for the purpose of refuting his adversary's doctrine, and does not himself accept such a theory, then, the captious argument adopted by him, is sufficient to constitute Abhigrahika अभिग्रहिक Mithyātva in itself, because it is associated with dense pertinancy.

Besides, one who is not a learned man but associating himself, like Masha Tush'a माष् तुष् Munis—who although associating themselves with very learned Gurus and who after exerting themselves and also their Guru, a great deal on their part, with committing to memory such phrases as Mā rūsh; Mā tūsh

मा हप् मा तुष् Do not be angry; do not rejoice; could only remember as Māsh Tush मात्तुष् instead, on account of intensity of Jñānāvaraniya ज्ञानावरणीय Karma, or Knowledge-obscuring Karma and were hence known as Māsh Tush मात्तुष् Muni, who while associating themselves with learned Gurus and not knowing the underlying principles of true religion and their various explanations, because they were not intelligent and well-versed, but they had perfect faith in the various religions rites whose meaning they had known,—has perfect faith in the explanation obtained by him and he is not open to persuasion by others, because he is unable to accept are Untruth. But, because of his depending on the commands of worthy Gurus and his complete subordination to them, and only because he is not able to give a detailed satisfactory explanation, does not, in itself, constitute an Ābhigrahika अभिग्रहिक Mithyātva.

2. Anābhigrahika अनाभिग्रहिक Mithyātva consists in having an equal faith in the doctrine accepted by himself as well as in the doctrines adopted by others, assuming a neutral position and declaring at the same time, that all the forms of the existing religions are equally good and instructing the ignorant in that direction.

3. Ābhinivēshika अभिनिवेशिक Mithyātva is that form of Mithyātva in which an individual though well-versed in the Shāstras but having practised the religions rites in full conformity with the tenets of the doctrines adopted by him for a long time, but having drawn out their meaning quite contrary to that declared by the Omniscient, insists like Jamālī, Goshth Māhila and other non-believers in the propagation of a doctrine quite contrary to the accepted teachings of the Tirthamkaras and considers his doctrine, to be the best.

A Samyag-dristi individual some times, acquires a false doctrine through carelessness or through the agency of a preceptor. It is said in Uttarā-dhyayana Niryukti:—

सम्मदिष्टीजीवो उवइहं पवयणं तु सदहइ ।

सदहइ असम्भावं अणाभोगा गुरुणिभोगा वा ॥ १ ॥

Sammaditthi Jivo uvaittham pavayanam tu saddahai; Saddahai asabbhavam anabhogī guruniogā vā.

A Samyag-dristi Jiva has faith in the teachings (propounded by the Tirthamkaras). He acquires false faith through carelessness or through the agency of his preceptor.

Although a Samyag-dristi Jiva has false belief through carelessness or the agency of the preceptor, Abhinivēshika अभिनिवेशिक Mithyātva is not applicable to him, because he has unswerving faith in the doctrines and teachings of the Tirthamkaras.

Similarly, Nyāyāchārya. Nyāyavishārada Mahopādhyāya Yashoviyayaji Gani writes :—

प्राचां वाचां विषयविमुखोन्मेषसूक्ष्मेक्षिकायां
येऽरण्यानीभयमधिगता नव्यमार्गानभिज्ञाः ।
तेषामेषा समयवणिजां सम्मतिग्रन्थगाथा
विश्वासाय स्वनयविपणिप्राज्यवाणिज्यवीथी ॥ १ ॥

भेदग्राहिव्यवहृतिनयं संश्रितो मल्लवादी
पूज्याः प्रायः करणफलयोः सीम्नि शुद्धर्जुसूत्रम् ।
भेदोच्छेदोन्मुखमधिगतः संग्रहं सिद्धसेन-
स्तप्तादेते न खलु विषमाः सूरिपक्षाख्योऽपि ॥ २ ॥

चित्सामान्यं पुरुषपदभाक् केवलाख्ये विशेषे
तद्रूपेण स्फुटमभिहितं साद्यनन्तं यदेव ।
सूक्ष्मैरंशैः क्रमवदिदमप्युच्यमानं न दुष्टं
तत्सूरीणामियमभिमतं मुख्यगौणव्यवस्था ॥ ३ ॥

—Sammati Tarka.

1. Prāchām vāchām vishayavimukhonmēsha sūkshmekshikāyām, Yēṣṛanyānibhayamadhigatā navyamārgā nabhijnāh Tēshāmēshā samayavanijām Sammatigranthagāthā Vishvāsāya svanaya vipani prājya vānija vithi. 1.
2. Bhēdagrahi vyavahritinayam, samshrito Mallavādi Pūjjāḥ prāyaḥ karana falayoḥ, simni shuddharjusūtram.

Bhēdocchhēdon mukhamadhigataḥ samgraham Siddhasena
Stasmādētē na khalu vishamāḥ suripakshastrayo spi.

3. Chitsāmānyam puruṣa padabhāk k'val khyé vishes'he'.
Tadrup n. sfutamabhihitam sādyanantam yadēva; Suk-
shmairanshaḥ krama vadidamapyuchyamānaṇa na dus'tum;
Tatsūriṇāmīyamabhimatā mukhyagaumvyavasthā. 3.

1. These verses of Sammati Tarka are sufficient, like a row of articles arranged in a shop, to bring confidence in the minds of those who are in search of Naya, in the minute details of the divergent opinions of Pūjya Shree Jina-bhadra Gani, Pūjya Shree Mallavādiji and Pūjya Shree Siddhasēna Divākaraji Mahārāja, and of those, who like persons losing their way in a big forest, are full of fears, because they are unacquainted with the methods of Naya.

2. Pūjya Shree Mallavādiji Mahārāja, while asserting that the use of Kēvala Jnāna केवलज्ञान and Kēvala Darshana केवलदर्शन can be made at one and the same Samaya समय Instant, has made that statement on the assumption chiefly of Vyavahāra Naya व्यवहार नय.

Pūjya Shree Jinabhadra Gani, when asserting that Kēvala Jnāna and Kēvala Darshana can be utilised in different Samayas, has adopted pure Rijusūtra ऋजुसूत्र Naya in the arrangement of cause and its effect.

While Pūjya Shree Siddhasēna Divākaraji Mahārāja, when asserting that there is no distinction in the use of Kēvala Jnāna and Kēvala Darshana, principally did so, by the use of Samgraha संग्रह Naya.

Still, however, the ideas of the three great Achāryas do not conflict with one another.

Because, all of them had perfect unwavering faith in the doctrines and teachings of the Tirthamkaras.

3. Consciousness—the general attribute of the Soul—more particularly known as Kēvala केवल, became evident as Kēvala Jnāna and Kēvala Darshana, having a beginning but no end. There is no irrelevancy in saying that Kēvala Jnāna existed first and then Kēvala Darshana followed the next moment, that Kēvala Jnāna and Kēvala Darshana existed together, that is to say, that Kēvala Darshana existed whenever there was Kēvala Jnāna and that Kēvala Darshana is the general condition and Kēvala Jnāna the particular condition of one and the same attribute; it is only one attribute. The three learned Achāryas had their own way of reasoning by giving prominence to one Naya and keeping other Nayas as secondary.

The three very learned Achāryas had a very staunch, unshakable faith in the doctrines and teachings of the Tirthamkaras and hence Abhinivēshika अभिनिवेशिक Mithyatva is not applicable to them.

4. Sāṁshayika सांशयिक Mithyatva is that form of Mithyatva in which an individual has doubts in the doctrines and teachings of the Tirthamkaras, whether all the Darshanās in the world are trustworthy or not, or whether this or that particular teaching is trustworthy or not. Even in the minds of highly talented and most considerate Sādhus, some doubts, do arise, with regard to minor details, but, that in itself, is not sufficient to cause Sāṁshayika सांशयिक Mithyatva, since they invariably always had perfect faith in the teachings of the Tirthamkaras and they always abided with the Maxim “Tameva saccham nis'amkam jam Jinēhim pavaiyam” “तमेव सचं जीसकं जं जिणेहि पवइयं” That undoubtedly, is the Truth which is promulgated by the Tirthamkaras.

5. Anābhogika अनाभोगिक Mithyatva is that form of Wrong belief which is acquired by a living being by birth or by contact.

Just as one-sensed एकेन्द्रिय Ekēndriya or Vikalēndriya विकलेन्द्रिय two or more-sensed and A-sañjñi Panchēndriya असंज्ञि पञ्चेन्द्रिय—Minds of five-sensed bodies have no belief in the doctrines and teachings of the Tirthamkaras.

मिथ्यात्वं परमो रोगो मिथ्यात्वं परमं तमः ।

मिथ्यात्वं परमः शुभ्रमिथ्यात्वं पद्मापदाम् ॥ १ ॥

1 Mithyātvaṃ paramo rogo, Mithyātvaṃ paramam tamah;
Mithyātvaṃ paramaḥ s'atrur-Mithyātvaṃ padmāpadām.

1 Mithyātva मिथ्यात्व, False belief is a terrible disease;
Mithyātva is great darkness; Mithyātva is a great enemy and
Mithyātva is the source of miseries.

Another author describes the five under-mentioned varieties
of Mithyātva:—

मिच्छोदयेण मिच्छतमसद्दहनं तु तच्च अत्थाणं
पयन्तं विवरीयं विणयं संसयिहमण्णाणं ॥१॥

1 Micchodayaṇa micchattamasaddahanam tu tacca atthāṇam;
E'yaṇtam Vivariyaṇ Vinayaṇ Sams'ayihamaṇṇam.

1. The delusion stage or Wrong belief thought-activity-
Mithyātva is caused by the operation of the Wrong Belief
Mithyātva sub-class of the Right-belief-deluding Karma. It
consists in not having belief in things as they are. e. g. In The
nine principles or Tatvas of Jainism. Wrong belief is of five kinds.
1 E'yaṇtam पयन्तं E'kaṇtam एकान्तं One-sided belief. 2 Vivari-
yaṇ विवरीयं, Viparitaṇ विपरीतं Perverse belief 3. Vinayaṇ-विनयं
Veneration of false creeds. 4 Sams'aya संशय Doubtful belief and
5. Ajñāna अज्ञान.—Indiscriminate belief.

1 E'kānta एकान्त—One-sided Mithyātva is that form
of Wrong belief in which an individual firmly believes in the
doctrine accepted by himself or inherited by birth as the best
and nothing else worth - following, although he is ignorant of
the true nature of objects and is not open to conviction by
others.

Clear, reasoned argument is at the basis of False belief. Not
only right belief is necessary but it must be based on right

reasoning. One of the most important characteristics of Jainism is its **अनेकान्त** Anêkānta (many points-of view). All things can be looked at from different points of view. Different stand-points yield different results, which sometimes seem to contradict each other. The value and necessity of a many-sided doctrine are thus evident.

Buddhism believes that everything is transient. This is perfectly true so far as the ever-present modifications of substances are concerned, but these modifications must depend on something in which they are going on; that something remains one throughout its modifications. Truth tells us that every substance is characterised by a number of attributes, and its modifications are always changing, but its attributes, which make it the particular individual substance, last throughout all these changes.

The substance is called **Dravya द्रव्य**; its attributes **Guna गुण**; its Modifications, **Paryāya पर्याय**. The coming-in of the new modification is **Utpāda उत्पाद**; the going out of the old one is **Vyaya व्यय**; and the lasting sameness which always remains in the thing which is modified is called **Dhauvya धौव्य**.

Buddhism also fixes its mind upon modifications. But it ignores the permanence of the substance upon which the modifications depend. This is what is meant by saying that Buddhism is only a one-sided and therefore a wrong belief.

2. **Viparita विपरीत** Perverse belief, is that form of **Mithyātva** in which an individual, having drawn out a meaning contrary to that declared by the Omniscient, insists on the propagation of a doctrine quite contrary to the accepted teachings of the Tirthankaras, as the best.

The **Vēdas** are the most ancient and most authoritative revealed Sacred-books of the Hindus. Also, they are characterised by the great importance of **Yajna यज्ञ**-Sacrifices of many kinds.

Goats, sheep, horses, cows, and even human beings were brought to the sacrificial altar. According to Jainism **Punya पुण्य** is merit and reward in this world and in the next. The perversity and ignorance of this kind of belief is obvious. The first thing to realise is that there is a common or similar current of life in all living beings, and that any injury to the vitality of the lowest animal is as hurtful and painful to it as to the highest human being.

Then, it would be conceded that it is the duty of every thinking spiritual being, not to hurt anything that lives and that it is the greatest sin to neglect this first precept of Life. How can, then, killing of animals for sacrifice bring any good here or here-after to the killer or the killed or indeed to anybody else? No example could be a more patent illustration of perverse belief.

Much less justifiable and much more sinful and censurable, then, is the killing of animals for food or sport. Belief that such taking away of life is right or excusable is certainly a perverse belief. The enormity of sinfulness of modern Wars is obvious."

3. **Vinaya विनय**—Veneration of false creeds—becomes source of **Mithyātva**.

True veneration is always the due of real and universal Truth, and of those who have realised it themselves, and are capable of helping others to realise it.

When this veneration is paid to a lesser doctrine or person, it is a sign that the belief which inspires it, is not right. When ignorant or superstitious people worship **Sitli Mātā** to remove their Small-pox or to give them children; or even educated or scientific people claim provisional or incomplete truth to be whole and eternal truth, and venerate it as such, their veneration cannot be called Right-belief; because it is directed towards a partially or wholly wrong matter.

4. Sams'aya संशय Doubtful belief is that form of Mithyātva in which an individual has doubts in the doctrines and teachings of the Tirthankaras; whether all the Dars'anas are trust-worthy or not or whether this or that teaching is trustworthy or not, or whether, such a thing as heaven, hell or the fruit of previous Karmas, exists or does not exist.

When a man is not sure about the ultimate right or wrong view of his belief, he is said to have a wrong belief due to doubt.

5. Ajnāna अज्ञान Indiscriminate Belief. An indiscriminate belief or absence of knowledge, to whatever cause it may be due, prevents the belief from being complete and right. Then, the A nana kind of wrong belief is said to arise.

II A-virati अविरति-Non-renunciation or vowlessness. Vowlessness is of twelve kinds. It is due to:-1-6 Want of compassion for the six groups of embodied souls. 7-11. Lack of restraint over the five senses and 12 Lack of restraint on Mind.

III Pramāda प्रमाद Carelessness. Carelessness in being attentive to the realisation of Right Belief, Right Knowledge and Right conduct.

Pramāda is of fifteen kinds:—

1-4. Carelessness about four kinds viz:-1 Stri Kathā स्त्री कथा Talk about women. 2. Bhakta Kathā भक्त कथा. Talk about food. 3. Des'a Kathā देश कथा Talk about public opinion. 4. Rājya Kathā राज्य कथा Talk about the king or politics.

5.-9 Carelessness with regard to the enjoyment of the five senses of Touch, Taste, Smell, Sight and Hearing.

10-13 Carelessness with regard to four passions, Anger, Pride, Deceit and Greed.

14. Carelessness with regard to स्नेह Snēha. (Affection).

15. Sleep.

It is said:—

प्रमादः परमद्वेषी प्रमादः परमं विषम् ।

प्रमादो मुक्तिपूर्दास्युः प्रमादो नरकालयः ॥ १ ॥

1 Pramādo parama dvēshi, pramādaḥ paramam viṣam;
Pramādo Muktipūrdāsyuh, pramādo Narakālayaḥ.

1 Pramāda प्रमाद Carelessness is a great enemy; pramāda is a great poison; pramāda is a thief to the city of Salvation and pramāda is a hellish abode.

IV. Kaṣāya कषाय Passions. They are of sixteen kinds:—

Four Anantānubandhi, Error-feeding or Wrong belief-producing.

Anantānubandhi Krodha अनन्तानुबन्धि क्रोध Anger

„ Māna अनन्तानुबन्धि मान Pride.

„ Māyā अनन्तानुबन्धि माया Deceit

„ Lobha अनन्तानुबन्धि लोभ Greed

Four A-pratyākhyāni Partial-vow-preventing.

A-pratyākhyāni Krodha अप्रत्याख्यानी क्रोध Anger.

„ Māna अप्रत्याख्यानी मान Pride.

„ Māyā अप्रत्याख्यानी माया Deceit.

„ Lobha अप्रत्याख्यानी लोभ Greed.

Four Pratyākhyāni Total-vow-preventing

Pratyākhyāni Krodha प्रत्याख्यानी क्रोध Auger.

„ Māna प्रत्याख्यानी मान Pride.

„ Māyā प्रत्याख्यानी माया Deceit.

„ Lobha प्रत्याख्यानी लोभ Greed.

Four Sanjvalana Perfect Right-conduct preventing.

Sanjvalana Krodha संज्वलन क्रोध Anger.

„ Māna सज्वलन मान Pride.

„ Māyā सज्वलन माया Deceit.

„ Lobha संज्वलन लोभ Greed.

And, No-Raṣāyas नोकषाय Minor passions; slight-passions. These are nine:—

1. Hāsyā हास्य. Laughter 2. Rati रति Indulgence 3. A-rati अरति Dissatisfaction; annuei 4 Bhaya भय Fear; terror 5 S'oka शोक, Sorrow 6 Jugupsा जुगुप्सा Disgust 7. Puruṣa Vēda पुरुषवेद Masculine inclinations 8 Stri Vēda स्त्रीवेद Feminine inclinations and 9 Napumsaka Vēda नपुंसक वेद Common inclinations. Inclinations for enjoying both; neuter or common sex.

V. Yoga योग Vibrations or functional activities of Mind Speech and Body. These are of fifteen kinds. They are four of the mind, four of speech and seven of the body.

The four thought-activities of the Mind are:—1 Satya-manoyoga सत्यमनोयोग Activities of true mind. 2. A-satya mano-yoga असत्यमनोयोग Activities of false mind. 3. Satyāsatya mano-yoga सत्यासत्यमनोयोग Activities of mixed mind. and 4 Anubhaya mano yoga अनुभय-मनोयोग Activities of the mind neither true nor false.

The four activities of Speech are:—1 Satya Vacana yoga सत्यवचन योग True speech 2 Asatya Vacana yoga असत्यवचनयोग False speech 3. Satyāsatya Vacana yoga सत्यासत्यवचन योग Mixed speech end 4 Anubhaya Vacana yoga अनुभय वचन योग Neither true nor false speech.

The seven activities of the Body are:—Audārika Kāya Yoga औदारिक काय योग Physical body. 2 Audārika Misra Yoga औदारि-मिश्रकाययोग Physical mixed with Karmic body. Vaikriyaka Kāya Yoga वैक्रियककाययोग Fluid body producing modifications at one's

own will 4 Ahāraka Kāya Yoga आहारककाययोग Assimilative 5 Ahāraka Misra Kāya Yoga आहारकमिश्रकाय योग Assimilative with physical 6 Vaikriyaka Misra Kāya Yoga वैक्रियकमिश्रकाय योग Fluid with Karmic and 7. Karmāna Kāya Yoga, कर्मण काय योग. Karmic.

There are three varieties of people in this world. A large majority of them keenly fond of enjoying worldly pleasures by acquiring wealth by any means fair or foul, after establishing big concerns involving the destruction of the six classes of Animal Life by killing Pañcēndriya पञ्चेन्द्रिय-Five-sensed and other animals and eating their flesh and deeply engrossed in Mithyātva मिथ्यात्व Wrong belief and other vices, degrade themselves, even after attaining Manusyatva मनुष्यत्व human form into the rank of a Tiryanca तिर्यञ्च Pañcēndriya-lower animal or brute or of Nārakas नारक hellish beings in their next life.

Some benevolently-disposed persons, following occupations not involving the destruction of animal life, and working for the alleviation of miseries of their fellow-brethren, are again born during their next life, as human beings in pious wealthy families described as Sucinām s'rimat m gēhē. सुचीनां श्रीमतां गेहे or in the families of yogis, with better opportunities, for doing good to the suffering humanity.

While only a few fortunate individuals, residing in Aryan countries and hearing the tenets of True Religion and earnestly endeavoring for the subjugation of Mithyātva मिथ्यात्व Wrong belief and other vices and for the subsidence of Dars'ana Mohaniya Karma दर्शन मोहनीय कर्म Right-belief deluding Karma—a karma preventing the acquisition of Right belief,—acquire Samyag Dars'ana सम्यग्दर्शन. Right Vision—an inherent crystal-like pure quality of the Soul, resulting in the maxim:—

तमेव सच्चं निस्तकं जं जिगेहि पवयं

Tameva saccam nissamkam jam Jigēhim pavaiyam

“That alone undoubtedly is the Truth which is proclaimed by the Tirthankaras”—a firm belief in the doctrines and teachings of the Tirthankaras,—and having cut the internal tie of Rāga राग Passion and Dvēṣa द्वेष Hatred, by renunciation and the practise of various vows, penances, and severe austerities during this life, entitle themselves for the pleasures of Déva Gati देवगति Celestial life of long duration in the next life, and in due course of time, the eternal bliss of मोक्ष Moksha, Final Liberation.

Chapter III.

Samyaktva सम्यक्त्व.

या देवे देवताबुद्धिर्गुरौ च गुरुतामतिः ।
धर्मे च धर्मधीः शुद्धा सम्यक्त्वमिदमुच्यते ॥१॥

Yoga S'astra—योगशास्त्र.

1. Yā deve devatābuddhi r-gurau ca gurutāmatih; Dharma ca dharmadhiḥ s'uddhā samyaktvamidamuchyate.

1. The impression of a pure god in a god, of a pure teacher in a guru, and the impression of a pure dharma in a dharma is called Samyaktva.

आत्माऽस्ति कर्मास्ति पराभवोऽस्ति
मोक्षोऽस्ति तत्साधकहेतुरस्ति ।
इत्येवमन्तःकरणे विधेया,
दृढप्रतीति सुविचारणाभिः ॥२॥

2. Atmā'ssti karmā'ti parābhavo'sti; Moksho'sti tatsādhaka heturasti; Ityevamantaḥkarane vidheyā; Dridhapatitih s'vicāra-nābhiḥ. 2.

2. That Atmā आत्मा Soul is—(that Soul is distinct from the body.) That 2. There is Karma. That 3. Atmā is over-come by karmas. That 4. There is Mokṣa मोक्ष Liberation by destruction of Karmas and That 5. There are means for accomplishing it. The firm belief created by a careful consideration of these noble reflections in one's mind constitutes Samyktva.

सम्यक्त्वरत्नान्न परं हि रत्नं
सम्यक्त्वमित्रान्न परं हि मित्रम् ।
सम्यक्त्वबंधोर्न परो हि बंधुः ॥
सम्यक्त्वलाभाच्च परो हि लाभः ॥ ३ ॥

Sūkta Muktāvali सूक्तमुक्तावलि.

3. Samyaktva ratnāṇna param hi ratnam; Samyaktvamit-trāṇna param hi mitram; Samyaktvabandhorna paro hi bandhuh; Samyaktvalabhāṇna paro hi lābham.

3. There is really no ratna-रत्न gem, higher than Samyaktva ratna; there is no friend higher than Samyaktva friend; there is no brother higher than Samyaktva brother; and there is no gain higher than Samyaktva gain.

मानुष्यमार्यदेशश्च जातिः सर्वाक्षपाटवम् ।

आयुश्च प्राप्यते तत्र कथञ्चित् कर्मलाघवात् ॥

प्राप्तेषु पुण्यतः श्रद्धा-कथक-श्रवणेष्वपि ।

तत्त्वनिश्चयरूपं तद् बोधिरत्नं सुदुर्लभम् ॥ ४ ॥

Yoga S'āstra योगशास्त्र.

4 Mānuṣ'yamāryades'asca jātiḥ sarvākṣapātavam; Ayu sca prāpyate tatra kathancit karmalighav t.

Prāptēṣu punyataḥ ś'raddh-kathaka-ś'raṇaṣyapi; Tattva nis'caya rūpam tad bhoḥhiratnam su-durlabham.

4. Human birth, Aryan country, high birth, the full possession of all the senses, and long life, are all obtained anyhow by the lightness of Karmas, and by the preponderating influence of good actions. Although an intense desire for Dharma, the गुरु Guru Mahārāja-teacher competent to preach Dharma and the hearing of Dharma, can be acquired under the influence of Punya karma, the gem of Samyaktva, having the capability of deciding the true principles, is more unobtainable.

न बान्धवा नो सुहृदो न वल्लभा

न देहजा नो धनधान्यसंचयाः ।

तथा हिताः सन्ति शरीरिणां जने

यथाऽत्र सम्यक्त्वमदूषितं हितम् ॥ ५ ॥

Subhāshita Ratna Sandoha-सुभाषितरत्नसंदोह.

5. Na bāndhavā no suhrudo na vallabhā; na dehajā no dhana dhānya sanchayāḥ; Tathā hitāḥ santi ś'aririṇam jane; Yatha' tra samyaktvamaḍūitam hitam.

5. In this world, brothers, friends, wife, son, wealth, and the mass of corn, are not so beneficent to men, as the acquisition of a faultless Samyaktva.

कनीनिकेव नेत्रस्य कुसुमस्येव सौरभम् ।

सम्यक्त्वमुच्यते सारं सर्वेषां धर्मकर्मणाम् ॥ ६ ॥

Adhyatmasāra अध्यात्मसार.

6. Kaninikeva netrasya kusumasyeva saurabham; Samyaktva muchyate saram sarveṣām dharma karmāṇām.

6. Just as, the pupil is the essential part of the eye, and fragrance, of flowers, in the same way, Samyaktva is the essential ingredient of all religious actions.

7. कोऽप्यन्य एव महिमा ननु शुद्धदृष्टे

र्यच्छ्रेणिको ह्यविरतोऽपि जिनोऽत्र भावी ।

पुण्यार्गलः किमितरोऽपि न सार्वभौमो

रूपच्युतोऽप्यधिकगुणस्त्रिजगन्नतश्च ॥ ७ ॥

Karpur Prakaraṇa कर्पूर प्रकरण.

7. Ko'pyanya eva mahimā nanu s'uddha drishte; r-ya-chrèniko hyavirato'pi jino'tra bhāvi; Puṇyargalaḥ kimitaro 'pina sārvaḥbaumo; Rūpacyuto' pyadhikagunastrijagannataḥsca.

7. Really, the greatness of one who has acquired pure Samyaktva is supreme; because King S'reṇika, though not acquiring any vows, will become a Tirthamkara in Bharata Kṣetra. Does not an ordinary man become a lord of the whole world under the influence of Puṇya karma? Is not man, though ugly but possessing excellent virtuous qualities worshipped by the three worlds?

8. तनोति धर्मं विधुनोति पातकम् ।

ददाति सौख्यं विधुनोति बाधकम् ॥

चिनोति मुक्तिं विनिहन्ति संसृतिं ।

जनस्य सम्यक्त्वमनिन्दितं धृतम् ॥ ८ ॥

Subhāshita Ratna Samdoha सुभाषित रत्नसंशोह.

8. Tanoti dharmaṃ vidhunoti pātakam; Dadāti saukhyam vidhunoti bādhakam; Cinoti Muktim, vinihanti samsritim; Janasya samyaktvamaninditam dhritam.

8. The faultless Samyaktva held by a man expands Dharma, destroys sin, bestows happiness, destroys obstacles, gathers up Moksha and cuts short Samsāra.

9. दानानि शीलानि तपांसि पूजा
सत्तीर्थयात्रा प्रवरा दया च ।

सुश्रावकत्वं व्रतधारकत्वं

सम्यक्त्वमूलानि महाफलानि ॥ ९ ॥

—Dharma Parikṣ'ā dharmaparikṣā.

9. Dānāni śīlāni tapānsi pūja; Sattirthayātrā pravarā dayā ca; Su-s'ravakatvaṃ vratadhīrakatvaṃ; Samyaktva mūlāni mahāphalāni.

9. Bestowal of gifts, celibacy, penance, worship, pilgrimage to various sacred places, excellent compassion, acquisition of all the excellent virtuous qualities of a Ś'rāvaka, and holding of vows, give the utmost benefit, if Samyaktva is at their root.

10. तीर्थेषु शुद्ध्यति जलैः शतशोऽपि धौतं

नान्तर्गतं विविधपापमलावलिप्तम् ।

चित्तं विचिन्त्य मनसेति विशुद्ध्यबोधाः

सम्यक्त्वपूतसलिलैः कुरुतामिषेकम् ॥ १० ॥

—Subhāshita Ratna Bhandāgāra सुभाषितरत्नभांडागार.

10. Tirthesu śuddhyati jalaiḥ śatas'o'pi dhantam; Nāntargataṃ vividhapāpamalāvaliptam; Cittam vicintya manaseti vis'uddhabodhah; Samyaktvapūtasalilaiḥ, kuru tabhis'ekam.

10. The mind residing within rendered foul by the dirt of evil actions of various kinds, is not made pure even if it be washed hundreds of times with waters of sacred places. Having thought so in your mind, there fore. O people with pure knowledge ! bathe always with the sanctified water—Samyaktva.

रुचिर्जिनोक्तत्वेषु, सम्यक्श्रद्धानमुच्यते
जायते तन्निसर्गेण गुरोरधिगमेन वा ॥ ११ ॥

—Yoga S'āstra—योगशास्त्र.

11. Ruchi r-Jinokta tattveṣu, samyaks'raddhānamuchyate;
Jāyate tannisargeṇa guroradhigamena vā.

11, A keen desire for the principles preached by the Tir-
thamkaras, is called Samyak s'raddhā or S'amyaktva. That
Samyaktva is produced either naturally or by the precept of a Guru.

Nisarga निसर्ग Samyaktva.

आन्तर्मौहूर्तिकं सम्यग्दर्शनं प्राप्नुवन्ति यत् ।
निसर्गहेतुकमिदं सम्यक्श्रद्धानमुच्यते ॥ १२ ॥

Upadēsha Prāsāda उपदेश प्रासाद.

12. Antarmauhurtikam samyagdars'anam prāpnuvanti yat;
Nisargahetukamidam samyakchraddhānamuchyate.

12. The Samyaktva dars'ana of one antara muhurta duration,
which people obtain naturally, is called Nisarga Samyaktva.

द्रव्यक्षेत्रादिभावा ये, जिनैः ख्यातास्तथैव च ।
श्रद्धते स्वयमेवैतान्, स निसर्गरुचिः स्मृतः ॥ १३ ॥

—Pārs'va Nāth Caritra पार्श्वनाथ चरित्र.

13. Dravya kṣētrādi bhāvā ye, Jinaiḥ khyātastathaiva ca;
S'raddhatte svayamevaitān sa nisargaruciḥ smritah.

13. He, who has perfect faith, by himself, in the objects as
described by the Jinès'vars, with relation to the object, place &c
in the actual way mentioned by themselves, is called a man with
Nisarga Samyaktva.

Adhigamaja अधिगमज Samyaktva.

गुरुपदेशमालम्ब्य, प्रादुर्भवति देहिनाम् ।
यत्तु सम्यक्श्रद्धानं तत् स्यादधिगमजं परम् ॥

Upades'a Prāsāda-उपदेश प्रासाद.

Gurūpades'amālambya prādur-bhavati dehinām; Yattu samyakchraddhānam tat syadadhigamajam param.

The perfect faith, which becomes manifest to people by instruction from a Guru, is called Adhigamaja अधिगमज Samyaktva.

बलादपि भ्राद्धजनस्य दीयते, सदृशनं सर्वसुखैकजन्मभूः ।
व्यदीधपद्वीरजिनस्तदुद्यमं श्रीगौतमेनापि न किं कृषीवले ॥

Balādapi s'rāddhajanasya diyate, saddars'anam sarvasukhaika janmabhūh; Vyadidhapadvira jinastadudyamam S'ree Gautamenāpi na kim kris'ivale.

Samyaktva, which is the unique source of all kinds of happiness, is even given to a S'rāvaka against his will. Such an effort was made by S'rāmaṇa Bhagavān Mahāvira, on a farmer through his chief disciple S'ree Gautama Swami.

The story of the farmer runs thus:—

Bhagavān S'ree Mahāvira Swāmi who was like a Moving Kalpa-Vrikṣa कल्पवृक्ष—the Wishing Tree, while going about from village to village, once said to Gautama Ganadhara:—O friend ! go and enlighten the farmer there; he will be greatly benefited by you'. On receiving this order, Bhagavān S'ree Gautama Swāmi went to the farmer and said' O fortunate man ! Are you happy ? why do you incur sin needlessly, by killing two-sensed and other Jivas in agriculture ? Why do you involve your soul into calamity by maintaining your poor family with such sinful means. Hear:—

संसारमावन्न परस्सअट्ठा साहारणं जं च करेइ कम्मं
कम्मस्स ते तस्स उवेयकाले, न बंधवा बंधवयं उर्विति ॥

Samsāramāvanna parassaatthā sāhāraṇam jam ca karei kamman; Kammasa te tassa uveyakāle, na bandhavā bandhavayam uvinti.

The man, who, being born in Samsāra, does ordinary work

like cultivation for the maintenance of his family-members, has to suffer alone the evil consequences of such sinful actions at the maturation of that Karma, but his family-members are not put to evil consequences of bondage.

O brother ! therefore, Take the shelter of Diks'ā and cross the ocean of Saṃsāra. The farmer on hearing these words of Bhagavān S'ree Gautama Swāmi, said. O Lord ! I am a Brāhmin, I have seven daughters. I am doing a number of sinful actions for the purpose of maintaining them all.

Henceforward, you are like a brother and a mother to me. I shall act according to your orders. I will not disobey you. Thereupon, Bhagvān S'ree Gautama Swāmi gave him the apparel of a Sādhu and he immediately accepted it. When Bhagavān S'ree Gautama Swāmi was preparing to go to S'ramaṇa Bhagavān Mahāvira, taking the new farmer Sādhu with him, the farmer Sādhu asked him ' O Worthy Sir, where are we going ? Bhagavān S'ree Gautama Swāmi said ' We are going to the place where our Venerable Guru is. On hearing this, the farmer Sādhu said, You are worshipped by gods and demigods. Have you a Guru adorable by you ? Then, what must he be like ? " Then Bhagavān S'ree Gautama Swāmi described to the farmer Sādhu a few noble qualities of the Tirthaṃkara; on hearing which, he attained Samyaktva. Moving forwards, when the farmer Sādhu saw the wonderful splendour of the Tirthaṃkara's prosperity, his Samyakta became firm. But, when he finally saw S'ramaṇa Bhagavān Mahāvira, with his retinue, an intense feeling of animosity arose in his mind. When Bhagavān S'ree Gautama Swāmi told the farmer Sādhu:—" O Muni ! Bow down before the Jines'vara, he replied:— O worthy Sir ! If this is your Guru, I have no necessity for your Diks'ā. I am not going to be your disciple. Take away this apparel of yours. I am going away home. " So saying, he immediately left off the Sādhu's apparel, and ran away abruptly. On seeing the foolish behaviour of the farmer, the Indras and others laughingly said ' Oh ! Bhagavān S'ree Gautama Ganadhara received a very good pupil. " On seeing such a strange condition, Bhagavān

S'ree Gautama Swāmi bashfully asked S'ramaṇa Bhagavān Mahāvira the cause of his animosity. To which he replied " O Gautama ! When you narrated the noble qualities of a Tirtham-kara before the farmer, he cut the tie of Mithyātva by meditating upon these qualities, and so, you as well as he, acquired great benefit. Now I will tell you the cause of his animosity towards me.

" I was a Vāsudeva named Triprīṣṭha, son of King Prajā-pati in Potanapur. There was a Prati-vāsudeva named As'vagriva, who was a lord of the three continents, at the time. One day Prati-vāsudeva As'vagriva asked an astrologer, a question about his death. The astrologer said " Your death will be caused by Triprīṣṭha ". Prati-vāsudeva As'vagriva there-after, bearing an intense feeling of animosity towards Triprīṣṭha Kumāra, tried a number of methods of killing him, but all his efforts proved fruitless. A lion was daily harrassing people in a rice-field near a forest belonging to As'vagriva. No one was able to kill the lion. Prati-vasudēva As'vagriva ordered all his tributary kings to go and protect the rice-field by turns. One day, thereby, king Prajāpati's turn arrived. Triprīṣṭha Kumāra prevented his father from going to the rice-field and he went there alone in a chariot, with only one charioteer. Going to the rice-field, Triprīṣṭha Kumāra called out the lion. The lion at once rushed towards Triprīṣṭha Kumāra who, taking hold of the two lips of the lion, tore him off like a closed cavity of a shell. The dying lion began to blame himself:—O ! being a lion myself, I am killed only by a human being'. On seeing the lion lamenting thus, the charioteer of Triprīṣṭha Vāsudeva said, with sweet words for the purpose of pacifying him:—O lion ! this Kumāra is to be a Vāsudeva. Do not think him to be a poor human being. You are killed by a great sovereign. Why do you lament ?

Triprīṣṭha Kumāra is the only **Sinha सिंह** Lion-courageous man in the human world and you are a lion born in a Tiryan-ca womb. Having heard these soothing words the lion died in perfect peace.

Out of the three souls—that of Tripristha Vāsudeva, the charioteer and the lion—wandering through various lives, I am now, the soul of Tripristha Vāsudeva. The farmer is the soul of the lion, and, you Indrabhūti Gautama ! you are the soul of the charioteer. In your former life, you had pleased him with sweet words and I had killed him, so, in this life, he has an affection for you, and he has a feeling of animosity towards me. In this way, you should know the cause of love and hatred in this life. But the farmer has now become शुक्लपक्षी S'ukla-pakṣi, that is to say, a jiva whose term of existence in this world has become limited to अर्ध पुद्गलपरावर्तन Ardha Pudgala-parāvartana, while a jiva whose term of existence in this world is more than Ardha pudgala-parāvartana is called a कृष्णपक्षी Kṛṣṇa-pakṣi jiva.

On hearing these words of Śramaṇa Bhagavān Mahāvira, many persons acquired Samyaktva. “O Gautama ! the farmer, who acquired Samyaktva of only two घटिका Ghatikā duration (48 minutes) from you, will attain मोक्ष, Mokṣa, Liberation, within Ardha Pudgala-parāvartana Kāla. I had, therefore, sent you to enlighten him.” On hearing this narration of the farmer, Indra and others became more firm in their Samyaktva. In the same manner, O fortunate people ! You should remain firm in your Samyaktva for a long time.

The Signs of Samyaktva.

शमसंवेगनिर्वेदानुकम्पास्तिक्यलक्षणैः ।

लक्षणैः पञ्चभिः सम्यक्, सम्यक्त्वमुपलक्ष्यते ॥

S'ama, samvega, nirveda, anukampā, āstikyalakṣanaiḥ;
Lakṣanaiḥ pañcabhiḥ samyak samyaktvamupalakṣyate.

Samyaktva can be known clearly by the following five qualities viz by 1. S'ama शम Tranquility. 2. Samvega संवेग Renunciation of worldly affections. 3. Nirveda निर्वेद Freedom from worldly affairs. 4. Anukampā अनुकम्पा, Fellow feeling; sympathy. and 5. Āstikya आस्तिक्य Right Belief.

S'ama शम Tranquility.

शमैः शाम्यति क्रोधादीन्पकारे महत्यपि ।
लक्ष्यते तेन सम्यक्त्वं तदाद्यं लक्षणं भवेत् ॥

Upadesha Prāsāda उपदेश प्रासाद

S'amaiḥ s'āmyati krodhādīnnapakāre mahatyapi;
Lakṣyate tena samyaktvaṁ tadādyam lakṣaṇam bhavet.

The first sign, S'ama शम Tranquility, of Samyaktva, is found in one who pacifies anger and other passions with an equanimity of mind, towards persons who have done great injustice to him. It is a sign which shows the presence of Samyaktva in an individual. It can be said that, he who possesses S'ama, (Tranquility) is an individual with Samyaktva. This quality is described as the first sign of Samyaktva, under different names as S'ānti शान्ति, Kṣamā क्षमा, Kṣānti क्षान्ति, and S'ama शम.

Samvega संवेग.

दुःखत्वेनानुमान्वानः सुरादिविषयं सुखम् ।
मोक्षामिलाषसंवेगाञ्चितो हि दर्शनी भवेत् ॥

Duhkhatvenānumanvānah surādiviṣayaṁ sukham;
Mokṣābhilāṣasamvegāncito hi dars'ani bhavet.

He, who considers the happiness of the gods as one involving misery, and who is desirous of Mokṣa and who has renounced worldly affections, readily attains Samyaktva.

Nirveda निर्वेद.

संसारकारकागार – विवर्जनपरायणा ।
प्रज्ञा चित्ते भवेद्यस्य, तन्निर्वेदकवान्तरः ॥

Saṁsārakāṛakāgāra-vivarjanaparāyaṇaḥ;
Prajñā citte bhavedyasya, tannirvedakavānnarah.

One, who has a firm understanding in his mind, capable of making him abandon this world as a dungeon, has a Samyaktva due to Nirveda निर्वेद.

It is said in Siddhānta:—

“ निर्व्वेपणं भंते जीवे किं जणई ” Nivvēṇaṃ bhante jīve kim janai. O lord ! what does a soul gain by Nirveda निर्वेद ? Freedom from worldly affairs ?

The Bhagavān says:—

“ निर्व्वेपणं ते दिव्वमाणुस्सतिरिच्छअसु कामभोगेसु विरज्जमाणे निर्व्वेयं हव्वमागच्छइ । सव्वविसएसु विरज्जइ । सव्वविसएसु विरज्जमाणे आरंभपरिगहपरिच्चायं करोति आरंभपरिगहपरिच्चायं करेमाणे संसारमगं बोच्छिदंति सिद्धिमग्गपडिवच्चेय भवति ” ।

“ Nivvēṇaṃ te divvamāṇussatiricchaēsu kāmabhogesu virajjamāṇe nivveyaṃ havvamāgacchai; Savvavisaēsu virajjai; Savvavisaesu virajjamāṇe āramba-parigghapariccāyaṃ karoti; Arambha-parigghapariccāyaṃ karenāṇe saṃsāramaggam bocchidanti Siddhimaggapadivanneya bhavati ”.

By freedom from worldly affairs, he renounces passionate love about celestial, human, and tiryanka sexes, and obtains a real freedom from worldly affairs. He renounces enjoyment of Sensual pleasures. By renouncing sensual pleasures, he abandons big undertakings and property. By abandoning big undertakings and property, the path of Samsāra becomes annihilated and सिद्धि-मार्गं Siddhi Mārga, the path of Liberation, is acquired.

Anukampā अनुकम्पा.

दीनदुःस्थितदारिद्र-प्राप्तानां प्राणिनां सदा ।

दुःखनिवारणे वान्छा सानुकंपामिधीयते ॥

Dina duhsthita dāridra-prāptānām prāṇinām sadā;

Duhkhanivārāṇe vāṇchā sānukampābhidhiyate.

The constant desire of removing the miseries of the poor, distressed, poverty-stricken individuals, is called Anukampā अनुकम्पा.

कार्या मोक्षफले दाने पात्रापात्रविचारणा ।

दयादानं तु सर्वज्ञैर्न कापि प्रतिषिध्यते ॥

Kāryā Mokṣaphale dāne pātrāpātravicarāṇā;
Dayādanam tu sarvajnair-na kvāpi prati-sidhyate.

The question of the deserving or undeserving nature of the receiver is to be considered in सुपात्रदान Supātra-dāna, which results in Mokṣa but the Dayā-dāna दयादान or Anukampā-dāna is nowhere prohibited by the Tirthamkaras.

निर्गुणेष्वपि सत्त्वेषु दयां कुर्वन्ति साधवः ।
न हि संहरति ज्योत्स्नां, चन्द्रश्चंडालवेश्मनि ॥

Nirguṇeṣ'vapi sattveṣu dayām kurvanti sādhanavah;
Na hi saṁharati jyotsnām, candrascaṇḍālavē'smani.

Virtuous people show compassion even towards persons devoid of good qualities. Because, the moon does not remove away moon-light from the house of an assassin.

N. B. The moon gives uniform light every where. Virtuous people show compassion alike towards virtuous individuals as well as towards those who are devoid of any good qualities.

अपकारेऽपि कारुण्यं सुधोः कुर्याद्विशेषतः ।
दण्डशूकं दशन्तं श्रीवीरः प्रबोधयद्यथा ॥

Apakāre'pi kārūnyam sudhiḥ kuryādvis'eṣataḥ;
Dandas'ūkaṁ das'antaṁ S'ree Virah prabodhayadyathā.

Wise men do especially show compassion even towards ungrateful persons. Just as, Bhagavān S'ree Mahāvira instructs the serpent, Canda kaus'ika चण्डकौशिक-biting him.

Astikya आस्तिक्य.

प्रभुभिर्भाषितं यत्तत्त्वान्तरश्च्युतेऽपि हि ।
निःशंकं मन्यते सत्यं तदास्तिक्यं सुलक्षणम् ॥

It is said in the Agama आगम Scriptures:—

थयथुद्मंगलेणं भन्ते ! किं जणइ ? गोयमा ! नाणदंसणचरित्तबोहिलाभं
जणइ. ।

Thaya thui mangalenam bhante ! kim jaṇai ? Goyamā ! Nāṇa
damsaṇacarittabohilābham jaṇai.

Bhagavān S'ree Gautama Swāmi asked:—O Bhagavān ! what does a soul gain by benedictory poems, in the form of hymns and laudatory verses ? O Gautama ! he acquires **ज्ञान** Nāna, Knowledge **दंसण** Damsaṇa, Conation **चरित्त** Caritta, Right Conduct and **Bohi-lābha** बोहिलाभ Samyaktva.

The condition of the soul before the acquisition of Samyaktva is described in the following Gāth :—

**सामि ! अण्णअणंते चउगइसंसारघोरकांतारे ।
मोहाइकम्मगुरुठिइविवागवसओ भमइ जीवो ॥**

Sāmi ! anṇaṇante caṇṇaṇisams raghorakāntāre;
Mohāikammaguruthiivivāgavasaō bhamai jivo ?

O lord ! a jiva wanders in the formidable forest of Saṃsāra with four conditions of existence without a beginning and without end—enslaved by the fruition of the matured state of the highest period of the eight karmas beginning with Mohaniya **मोहनीय** Karma.

**मोहे कोडाकोडी, सत्तरिवीसं च नामगोयाणं ।
तीसायराणि चउण्हं, तित्तीसयराइ आउस्स ॥**

Mohe-kodakodi sattarivisaṃ ca nāmagoyāṇam;
Tisāyarāṇi caṇṇham tittisayarai āussa.

The highest time-limit of Mohaniya Karma is seventy Kotakoti sāgaropams; the highest time-limit of Nāma Karma and Gotra Karma is twenty kotā-kotā sāgaropams; the highest time limit of the four viz:—Jnānāvaraniya Karma, Darsanāvaraniya Karma, Vedaniya Karma and Antarāya Karma is thirty kotā-koti sāgaropams; and the highest time-limit of the Ayu Karma is thirty-three sāgaropams.

**पल्लोवमाइअहा-पवित्तिकरणेणं को वि जइ कुणइ ।
पलिय असंखभागूण-कोडाकोडी अयरठिइ सेसं ॥**

Pallovamāiaha-pavittikaraṇeṇam ko vi jai kuṇai;
Paliya asankhabhāgūṇa-kodā-kodi ayara thii sesam.

There are three means of acquiring Samyaktva. They are named 1. Yathā-pravritti karaṇa यथा प्रवृत्तिकरण 2. Apūrvā karaṇa अपूर्वकरण and. 3. Anivritti karaṇa अनिवृत्तिकरण. Under the influence of Yathā pravrittikaraṇa a man reduces the period of the highest time-limit of all the Karmas, except the Ayu karma, to a period of an Asamkhyāta bhāga असेख्यातभाग of a Palyopam less than one Kota-koti sāgaropam to be known by the illustration of the Cup and other things. That condition of the soul, during which the highest period of time-limit of each of the remaning seven Karmas is reduced to one kota-koti sāgaropam by the mind's pure ideas, is caused by the Yathā-pravritti karaṇa.

Out of the eight illustrations named in the under-mentioned Gāthā, two only, apply to Yathā-pravritti karaṇa.

पल्लयगिरिसरिउवला-पिविलियापुरिसपहजरगहिया ।
कोद्वजलवत्थाणि य सामाइयलाभादि हुंता ॥

Pallayagirisariuvalā-piviliyāpurisapahajaragahia;
Koddavajalavatthāṇi ya sāmāiyalābhadi huntā

There are illustrations explaining the nature of the acquisition of Samyaktva. They are 1. A cup filled with corn-grains. 2. A piece of stone rolling in rivers falling from a mountain. 3. Ants. 4. Of three travellers. 5. Of a man attacked with fever. 6. Of Madanakodravā मदनकोद्रवा a kind of corn-grains. 7. Of dirty water and 8. Of a dirty cloth.

The subject of the various means of acquiring Samyaktva, has been fully discussed in works like Loka Prakās'a, Samyaktva Sittari, Samyaktva Kaumudi, and in works on Karma Philosophy, to which the reader is referred.

Chapter IV

First Previous Bhava.

Nayasara.

In the Mahā Videha Kṣetra महाविदेहक्षेत्र of Jambu Dvīpa, there is an extensive Vijaya विजय, a country with an area equal to that of the Bharata Kṣetra, called Mahāvaprā महावप्रा, which is an ornament of the whole western Mahā Videha.

The ground of this Vijaya contained many varieties of precious stones such as diamonds, rubies, sapphires &c. which can compete with the brilliant gems in the diadem of the Indra; the whole country was free from the fear of pestilences and invasions from armies of neighbouring kings, owing to the presence of the living Tirthamkaras there; the country was adorned by numerous magnificent edifices of Jaina Temples possessing high pinnacles, ornamented at their top with beautiful gold Kalas'as कलश (dome-shaped pointed urnlike vessels) studded with a variety of valuable gems; the country had an abundance of various objects useful for people desirous of worldly enjoyments; the country lessened, to a great extent, the pride of Svarga-bhūmi स्वर्गभूमि—heavens.

In this Vijaya, there was a very large town, deservedly named Jayanti Nagari (जयन्तीनगरी) which was surrounded by a spacious ditch, fortified with lofty walls, which was made lovely by little pleasure-gardens furnished with tanks, wells, large lakes, rivulets, and large reservoirs of water prepared for various amusements; which appeared beautiful by well-designed roads and lanes arranged in the form of triangles, squares, spacious courtyards and many rows of hundreds of lofty edifices. The town was full of wise persons who put on pure clean apparel and who had lofty ideals; it was radiant with numerous gems, like the city of gods, Amarāvati अमरावति, and it was furnished with big doors on four sides like an idol of Brahmā.

The Nagari (town) appeared to laugh out in jest Amarivati, the city of the gods, by the sound of various musical instruments. Because, in the Svarga स्वर्ग heaven, there are seven सप्तर्षि Saptarṣi Seven Sages, but, here, there are numerous sages; there is only one Budha बुध-Planet Mercury in the heavens, but, here, there are many Budhas or enlightened persons who are qualified by good works and Knowledge of the Truth for Nirvāṇa, and who reveal the true doctrine of Salvation to the world. In this town, only the lotuses experienced the pain of separation from the Sun, but people had no pain of separation from friends. Here only, the ascetics carried Karavāla-Kamandalu करवाल-कमंडलु-an ascetic's water-pot, but people had no necessity for a Karvāla-a sword. Here, the word कलभ Kalabha, was limited to young elephants, but there was no कलह Kalaha quarrel in the population; only the pair of cakravāka-birds had to suffer the pain of separation from the beloved, but the populace did not have any. Here, वसन Vasana, clothes were prepared at weavers' factories, but the people did not experience Vyasana व्यसन-Misery.

King S'atrumardana शत्रुमर्दन was the guardian of his subjects. He was the source of all happiness and he was the source of great delight to them. He used to curb the pride of his enemies; he was an ornament of the royal dynasty; he used to maintain order un-impaired and used to chastise severely, persons going along the path of immorality.

The पादपीठ-Pāda-pitha, the foot-bench of the King appeared more charming by the radiance of the gems in the diadems of the feudatory kings bowing down at his feet with great reverence. The king was fond of decorating the battle-field with the heads of hundreds of his enemies killed by the sharp arrows thrown from the bow strung by his powerful arms. He was surrounded by many brave warriors and was followed by thousands of leaders of troops. He was marching with a well-formed powerful army, like a chariot fulfilling the secret desires of beggars. He collected many armours. like a man fond of battle-field. He acted according to the advice of his elderly members, like a constellation of stars.

He daily gave दान Dāna, alms, copiously, like the दान Dāna, the fragrant secretion issuing from the temples of elephants in a rut. He conquered six kinds of passions like a rishi. He was like a fortress to the administrative justice practised by his ancestors. He was like a Himalaya, the source of the divine river-like extremely lustrous fame, and he was like a great ocean in producing his many virtuous gem-like qualities. With such a king, who had undertaken the burden of administering the extensive kingdom on his own powerful arms, his ministers were kept only for the preservation of administrative ethics; the completeness of materials of elephants, horses, war-chariots, and warriors, was only for the splendour of his court; swords, discus, bows, arrows, and spears were only for show; a consideration of confidence was only expected from servants; the king had no regard for the protection of his person by other people, so, his body-guards were only for display.

King S'atrumardana had, under him, Nayasāra नयसार a chief officer of a village named Prithvi-pratiṣṭhāna (पृथ्वीप्रतिष्ठान), who was well-behaved. He had heard Dharma S'āstras, and so, he knew well what objects were to be accepted and which of them, to be rejected. He was the receptacle of many virtuous qualities like serenity. He was straight-forward, modest, was speaking sweetly and was ever ready to render service to others. Although, he had no opportunity of rendering service to an ascetic, he was slothsome in doing misdeeds. He discountenanced injury to others, was always intent on acquiring virtues, and was blind to seeing the defects of others.

One of his preceptors once preached Nayasāra, who had so many virtuous qualities, the desirability of acquiring more virtues, thus:—

O child ! the prosperity of wealth, having appeared once, disappears immediately in an instant by the disturbing force of imprudent behaviour, like the flame of a lamp blown out by disturbing winds. A number of other virtues, as white as a piece

It is said: —

5. Iya gurujanāsikkhaṃ gīṇha ūṇa tahakahavi sampayatto (so);
Visāsathānaṃ naravaissa paramaṃ jaḥ jāō.

1. Virtuous qualities are acquired by polite manners; the devotion of the people increases by virtuous qualities; and prosperity of various kinds is obtained by the contentment of the public.

2. On the acquisition of a prosperous state, a man renders friendly service to needy persons with the greatest ease by an uninterrupted bestowal of alms, like a lordly elephant in rut.

3. By rendering service to them, he obtains a fame which remains till the existence of the moon; after obtaining such a world-wide fame, what else remains in the world that is not acquired ?

4. That fame remaining permanent, is not destroyed with the change of cosmic age; the rest, which is attended with growth and decay, exists only for a few days.

5. On receiving the good advice of his preceptor, Nayasāra improved his character to such an extent, that he became the receptacle of utmost trust from the King.

One day, King S'atrumardana शत्रुमर्दन called Nayasāra to his presence, for the purpose of bringing timber for buildings and chariots from neighbouring forests and told him:—"O good friend ! You go to the great forest with many carts and servants and bring wood suitable for buildings and chariots from it." Having received reverently the order of his king, and having equipped himself with the necessary carts, servants, and food-material for all, Nayasāra set out on his journey, and reached the great forest in due course of time.

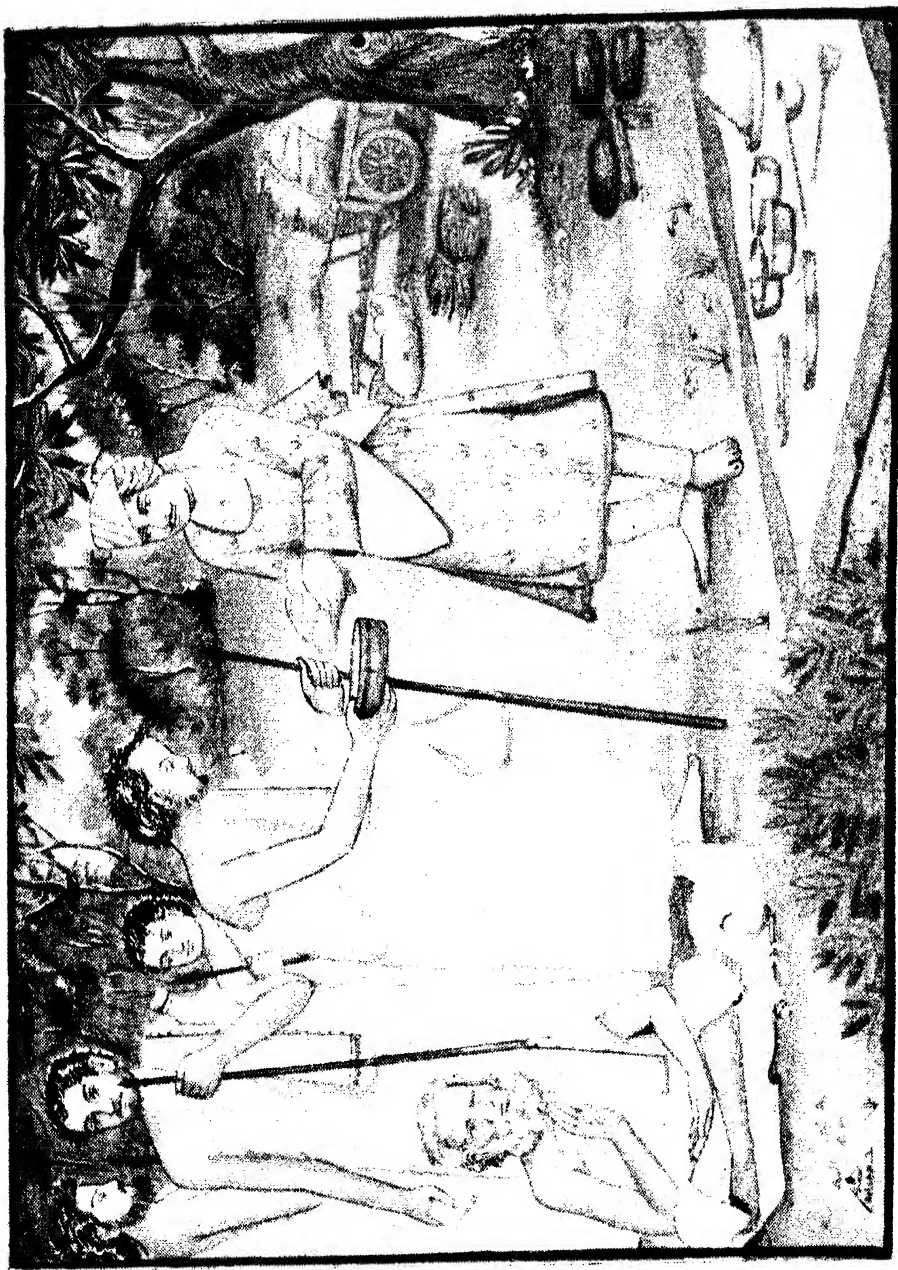
The forest was bounded on all sides by a dense multitude of very tall trees reaching the sky; it was attractive by the sound of torrents of water streaming down the mountain; and it was appearing terrifying by the roarings of various ferocious animals such as bears, lions, tigers, jackals, and antelopes, moving about in accordance with their wishes. The forest was appearing beauti-

ful by trees resembling श्रीवत्स—a kind of figure 卐 resembling the tuft or curl of hair on the breast of Viṣṇu or Kṛiṣṇa or other great personages; it was full of मातंगs Mātāṅgs, elephants, just as मातंगs or low-class people who inhabit the locality of the town which is free from the other populace. It also contained trees resembling the bow-strings of warriors.

The servants began to cut the trees whose trunks were straight, long, spacious, beautiful and round. While doing this work, it became mid-day, and it was now time for their mid-day meal. Nayasāra was ready to take his meals. The servants placed before him various kinds of delicious food-material prepared for him. At that moment, an idea came up to his mind. “If a hungry mendicant straying away from a caravan, ignorant of right road or from a company of Śramaṇas श्रमण i. e. Jain or Buddhist monks, happens to come here as my guest, I will first feed him and then I will take my meals”. With this intention in his mind, as Nayasāra was going out and looking forward in all directions, he saw some pious sages who had become separated from the caravan, who were greatly exhausted, were greatly overwhelmed by hunger and thirst and were burning under the intense heat of the mid-day sun with their clothes drenched in copious perspiration in expectation of the halting place of the caravan. Attracted as they were by the crackling sound of the felling of trees, he saw some sages approaching the place where he had encamped with his men. As soon as Nayasāra saw them, he was greatly delighted and he immediately advanced forward to receive them. Bowing down respectfully before them, and with a compassionate heart, he said “O venerable sages? Why do you walk about in such a country without the help of men?”

“The Sādhus said” “My good friend! We started in company of a caravan. At meal-time, we went to the neighbouring village in search of water and food. In the mean-while the caravan started on, leaving us behind. We followed the track of the caravan and arrived into this dense forest.”

Nayasāra said “How cruel! Vilest action! the desire for



NAYASĀRA GIVING FOOD AND DRINK-MATERIALS TO SĀDHŪS
WHO HAD LOST THEIR WAY IN THE FOREST.

hell ! Breach of confidence ! Fearlessness of sin ! The members of the caravan have thus disgraced their family by sin. How cruel they have become with the Sādhus !

It is said:—

सत्तपयमेत्तसंथववसेऽवि सुयणाण वड्ढप नेहो ।
आजम्मदंसणेऽविहु निहयच्चित्ताण न खलाणं. ॥ १ ॥

Sattapayametta samsthavavase'vi suyanāṇa vaddhaē neho;
Ā-jammadamsane'vihu niddayacittāṇa na khalāṇaṇ.

1. Besides, It is said—Virtuous people become more affectionate by approaching them seven steps and by praising them a little, but wicked persons, devoid of compassion, do not give access to affection in their heart even when they are connected for the whole life.” “ If they wanted to behave thus, why did not, these wicked persons, prevent the magnanimous Sādhus in the beginning, when they started with the caravan ? In the event of an accident from a lion or any other ferocious animal, these wicked persons are sure to have an abode in hell. Or else, what is the use of talking about the wicked persons who have defiled their religion ? O magnanimous personages ! Please accompany me to my dwelling and do me favour. ”

On being thus requested by Nayasāra, the Sādhus, who were a visible embodiment निधान *Nidhana*, treasure, of Dharma, went to his dwelling with their gaze directed towards the ground युग प्रमाण *Yu 'a pramana*—about six feet in front of their feet. Nayasāra, then provided them with water and food with due ceremony and with an intense faith augmented by a feeling of affection created by the auspicious occasion of the sight of saintly personages. Having thus received water and food, the Sādhus went to a faultless locality, free from insects and green grass near-by, हरियावहि पडिक्कमी *Iriyāvahi padikkami*—having atoned for slight injury to animal life even while moving about with care भक्तपान आलोची *Bhakta-pāna ālochi*—having minutely examined water and food materials, चैत्यवन्दन करी—*Caitya-vandana-kari*—and

having recited sutras of respectful salutation to Tirthamkaras, recited verses of सज्ज्ञाय-Sajjhāya prescribed by previous sages, meditated, for a while, on शुभध्यान-S'ubha dhyāna-on subjects leading to Final Liberation and then they took their meals, leaving aside राग Rāga-Vehement desire and द्वेष Dveṣa hatred.

In the meantime, Nayasāra, having finished his meals and thinking himself well-satisfied, approached the Sādhus and said "O magnanimous persons ! You come with me. I shall show you the road to the town." The Sādhus accompanied him.

One of the Sādhus, who was well-versed in narrating religious stories, thought:-"This is a suitable opportunity for instructing Nayasāra in true religion, and he is the proper person to be necessarily so instructed. ". Thinking so, he told Nayasāra "O illustrious man ! We are benefited by your liberality in giving us water and food so respectfully and hospitably at a time when we were greatly exhausted by moving about here and there after losing our track, and we were over-whelmed with hunger and thirst, we are now desirous of showing you the path of virtue." Nayasāra said; O venerable persons ! Why do you entertain any doubts about it ? I am prepared to accept your order even at the risk of my life. "

The Sādhu, then, commenced the preaching of True Religion thus:—

धनुसिक्खाविरहिय पुरिसखित्तसरजणिय राहवेहं व ।
तुडिजोगामणुयत्तं लद्धुणं कुसलबुद्धिमया ॥ १ ॥

Dhaṇusikkavirahiya purisukhittasaraṇiṇiṇi rāhavehaṃ va;
Tudijogamaṇuṇyattam laddhūṇaṃ kusalabuddhimayā.

सग्गापवग्गफलसाहगस्स धम्मस्स पायवस्सेव ।
मूलं सम्मत्तमहो जाणेयव्वं पयत्तेणं ॥ २ ॥

Saggāpavaggaphalasāhagassa dhammassa payavasseva;
Mūlaṃ sammaktamaho jāṇeyavvaṃ payattenāṃ.

मिच्छत्तपंकपडलावलुत्तसन्नाणनयणपसराणं ।
सिरसूलमूलमेसा जणाण सम्मत्तवत्तावि ॥ ३ ॥

Micchattapaṅkapadalavaluttasannāṇanayaṇapasarāṇaṃ;
Sirasūlamūlameśa jaṇaṇa sammattavattāvi.

जुत्ताजुत्तं केणवि करुणापर बुद्धिणोवइट्ठं पि ।
दुस्सुमिणंपिव सोउं नेव वंछंति तुच्छमई ॥ ४ ॥

Jutt juttam keṇavi karuṇapara buddhinovaitthampi;
Dussumiṇampiva soṭṭim neva vancechanti tucchamaī.

ददमूढगुरुपरूवणवसेण कम्मं च तं पकुव्वंति ।
जेण निमज्जंति अहो कूवक्खणणुज्जय नरो व ॥ ५ ॥

Daḍhamūdhaguruparūvanavasena Kamman ca tam pakuvvanti;
Jeṇa nimajjanti aho ! kūvakkhaṇaṇujjaya naro vva.

अं मिच्छत्तोदयओ अगुरुं पि गुरु अदेवमवि देवं ।
धत्तूरिओ व्व गेण्हइ लेट्ठुं व सुवण्णबुद्धिण ॥ ६ ॥

Am micchattodayaō agurumpi guru adevamavi devaṃ;
Dhattūriō vva geṇhaī leṭṭhum va suvaṇṇa buddhiṇ.

तेणं चिय पाणिगणोगणणाइकंतवेलमणुभवइ ।
तं किं पि दुक्खनिवहं जं जाणई केवली सम्मं ॥ ७ ॥

Tenaṃ ciya paṇigaṇogaṇaṇāikkantavelamaṇubhavai;
Tam kiṃ pi dukkha-nivahaṃ jaṃ jaṇai kevali samman.

इय भो देवाणुप्पिय ! मिच्छत्तं सयलदोसकुलभवनं ।
नीसेसदुग्गदुग्गइसंसग्गकरं लहुं चयसु ॥ ८ ॥

Iya Bho ! devaṇuppiya ! micchattam sayaladosakulabhavaṇaṃ;
Nisesaduggaduggaīsaṃsaggakaraṃ lahum chayasū.

सम्मत्तं पुण नीसेसदोसविरहियमसेसमुद्दफलं ।
जीवाण तिव्वजरमरणदुक्खवुच्छेयणसमत्थं ॥ ९ ॥

Sammattam puṇa nisesadosa virahiya masesamuhaphalayaṃ;
Jivāṇa tivvajaramaraṇa dukkhavuccheyanaṣamattham.

जं मोहणिज्जपबलत्तविगमओ गुरुवसा सयं वावि ।
उल्लसई कल्लायवल्लीजलकुल्लतुलं व ॥ १० ॥

Jam Mohanijjapabalattavigamaō guruvasā sayam vāvi;
Ullasai kallanayavallījalakullatullam va.

तत्तो अट्ठारसदोसवज्जिण जिणवरंमि पडिवत्ती ।
देवोत्ति समुप्पज्जइ निरवज्जा वज्जघडियव्व ॥ ११ ॥

Tatto attharasadosavajjic Jinavarammi padivatti;
Devotti samuppajjai niravajjā vajjaghadiyavva.

सयमवि धम्मपरेसुं सिद्धंतवियारणेक्कुसलेसु ।
धम्मोवणसनिरणसु होज्ज साहसु गुरुबुद्धि ॥ १२ ॥

Sayamavi dhammaparesuṃ siddhanataviyāraṇekkusalesu;
Dhammovaesaniraesu hojja sāhsu gurubuddhi.

ता जिणवयणायाण्णण विण्णाय समत्थतत्तरयणस्स ।
विरमइ य मई लोइयधम्माउ कुवस्सयाउव्व ॥ १३ ॥

Tā Jinavayanāyaṇṇaṇa viṇṇāya samatthatatatarayanassa;
Viramai ya mai loiyadhammāu kuvassayaūvva.

अवगणइ गोपयं पिव दुग्गइदुहमयरभीसणावत्तं ।
कम्मजलुप्पीलाउलमरइरउइं भवसमुइं ॥ १४ ॥

Avagaṇai gopayaṃ piva duggaiduhamayarabhisañāvattam;
Kammajaluppilaulamarairaudam bhavasamuddam.

सम्मत्तुत्तमसन्नाहविहियरक्खो खणेण विक्खिवइ ।
सुहडो व्व तिस्थियभडुब्भडंपि मिच्छत्तसंगामं ॥ १५ ॥

Sammattuttamasannāhavihiyarakkho khaṇeṇa vikkhivai.
Suhado vva titthiyabhadubbhadampi micchattasaṅgāmaṃ

पासायस्स व पीढं पुरस्स दारं व मूलमिव तरुणो ।
बारसविहधम्मस्सवि आइं किंतिति सम्मत्तं ॥ १६ ॥

Pāsāyassa va pīḍham purassa dāraṃ va mūlamiva taruṇo;
Bārasavihadhammassavi āim kinttinti sammattam.

इय भो एवं लक्खिय निरवेक्खो लोएसु मग्गेसु ।
सद्दहणानाणसारं सरहसमणुसरसु सम्मत्तं ॥ १७ ॥

Iya bho evaṃ lakkhīya niravekkho loēsu maggesu;
Saddaḥaṇāṇāṣāraṃ sarahasamaṇusarasu sammattaṃ.

1. A skillful wise man, having acquired मणुयत्तं Maṇuyattam, human birth, as a consequence of virtuous actions (done in a former life) like piercing with an arrow thrown by a man ignorant of archery, should certainly, know Samyaktva strenuously, which is the foundation of Dharma capable of acquiring स्वर्ग Svarga, heaven, and मोक्ष Mokṣa, Liberation.

2. To people whose sight of true knowledge has been destroyed by the veil of dirt of Mithyātva, the mere talk of Samyaktva, appears like an acute pain in the head.

3. The witless vain man does not desire to hear the advice of what is suitable for him and what is unsuitable, given by a wise man with a compassionate disposition, like the story of a bad dream.

4. Under the instruction of a very stupid preceptor, some persons perform such an action, that they degrade themselves to a lower status like a man digging a well.

5. Just as, a man eating white thorn-apple धत्तूर Dhattura (Datura Alba) accepts a piece of stone for gold, in the same manner, a man under the influence of Mithyātva, accepts a bad preceptor as a true Guru and a bad Deva as a true God and thereby, people experience calamities for innumerable years which only a Kevalin can know and describe correctly.

6. O beloved of the gods! therefore, give up Mithyātva speedily, which is the abode of all vices and which leads one to a low state.

7. Besides, Samyaktva is free from all vices, is the source

of all happiness and it is capable of removing acute pains attending birth, old age, and death, of all beings.

8. The Samyaktva is like a canal to the creeper of कल्याण-
kalyāṇa, prosperity, and it becomes manifest by itself or by contact with a good preceptor or by the removal of the predominating influence of मोहनीय कर्म Mohaniya Karma (Deluding-Infatuating Karman).

9. With the acquisition of Samyaktva, there arises a permanent and faultless faith in a Jines'vara as a god who is free from the eighteen defects.

10. Then, there arises spontaneously a conviction as Gurus for Sādhus who are exclusively devoted to the practice of true Dharma, who are competent in the study and teaching of Siddhānta and who are fond of preaching Dharma Sāstras.

11. By hearing the Scriptures promulgated by the Tirthankaras, the belief of the person conversant with all the principles attains a dislike for the Dharma of ordinary people, like a prisoner in the hold of other persons.

12. He considers as rather insignificant like a गोष्पद-Goṣṭh-pada a cow's foot, a mere trifle the ocean of mundane existence which is terrifying on account of the मकर Makara, a marine monster in the form of misery of low-birth, which is filled with a mass of Karmans, and which is formidable on account of discontent.

13. And like a warrior protected by an excellent armour in the shape of Samyaktva, he throws into confusion the ordeal of battle of Mithyātva, assisted by powerful warriors of ordinary Dharma.

14. The Samyaktva has been described as the foundation of the building of Dharma, as the city-gates of the town of Dharma, as the roots of the tree of Dharma and as the prime cause of

the twelve vows of **श्रावकधर्म**-S'rāvaka Dharma, the duties of a S'rāvaka.

15. Therefore, O excellent man ! having realised the true nature of Samyaktva and not getting yourself enamoured of the path of ordinary people, endeavour carefully to accept Samyaktva which is a principle without comparison and which is the essence of right belief and right knowledge.

On hearing these words of the Guru Mahārāja, Nayasāra with his two hands (folded in the form of a lotus) kept in front of his fore-head bent forward under the burden of devotion, said reverentially “ O magnanimous persons Why do you instruct, thus, a man like myself who is actually like a beast, who is extremely incompetent, who is devoid of intellect and who is engrossed uninterruptedly in evil deeds. ”

The Guru said “ O excellent man, ! do not say so. Your complete fitness becomes evident from some of your visible signs. Otherwise, how can we, who happened to come into this terrible forest, were lost from our track and were extremely exhausted, at all be seen by you ? Even if we were at all seen, how can you expect the unusual rejoicing with bristling of hair on seeing us, like beloved persons seen after a long time, or how can you expect the thought of giving to us who were overwhelmed by hunger and thirst, the food prepared and brought for you at dinner-time ? Persons devoid of religious merit can never have such a way of thinking, and homeless wandering persons like ourselves can hardly come within the range of sight of such persons. Is it ever possible to have a mine of jewels in the house of a beggar or **कल्पवृक्ष** Kalpa Vrikṣa, the Wishing tree, in a sandy waste or a lotus blossom on a dry piece of land ? Why, therefore, my worthy sir ! there cannot be a fitness for true religion in you, indicated by such completeness of materials with you ? Such materials are only certainly possible, under the influence of religious merit, for persons desirous of Moksha. You have acquired a birth in (Arya-Kṣetra **आर्यक्षेत्र**. a spotless

high family, human birth, a handsome appearance, a body free from disease, skill in many arts, and a contact with virtuous people. One of these materials can be acquired like an ordinary thing by innumerable persons baffled by the blows of Karman and wandering in Samsāra. But you have acquired all these materials by the predominating influence of पुण्य Punya, religious merit. These materials are capable of giving the excellent eternal happiness of Mokṣa as a reward. Just as, the feathered tail of a pea-cock and the gem in the hood of Śeṣha Nāga शेषनाग (name of a serpent supporting the earth and forming the couch of Viṣṇu during his sleep) are very precious, in the same manner, O worthy sir, ! accept the Dharma promulgated by the Tirthaṅkaras,—a Dharma which you have not acquired before.”

While experiencing an acute feeling of disgust towards Samsāra on hearing these words of the preceptor, Nayasāra began thinking within himself thus:—

“ Ah ! What an emotion was produced in my mind on seeing for a moment, the Guru Mahārājas who are averse to seeking their own interest, who are a mine of virtues, who are an ocean of mercy and who have an equal regard for a king or for a beggar. Such ascetics do not even look at such immoral persons. It is, therefore always proper for me to act according to their injunction. ” With this idea uppermost in his mind, Nayasāra resting his head on the ground, and bowing down before the feet of the Guru, said with his eyes full of tears of joy, “ O disinterestedly affectionate magnanimous personages ! Who are exclusively devoted to rescuing all living creatures ! I have now become indifferent to worldly enjoyments; please, therefore, institute Samyaktva in me. ” Thereupon, knowing his fitness by the practical morality taught by Jines'varas, and knowing the important good omens present at the time, such as force of energy, the Guru Mahārāja, saying “ You should seriously accept Arahanta Deva as your true god, well-behaved virtuous Sādhus as your Guru and the Dharma promulgated by the Tirthaṅkaras as the true Dharma ” instituted Samyaktva in

him and said “ O worthy man ! I have given you Samyaktva which is the basis of Mokṣa. You should always protect it without any transgression such as शंका S'hankā, Doubt. O worthy man ! You are fortunate, that you have acquired Jaina Dharma जैनधर्म the Dharma promulgated by the Tirthaṅkaras—which is like a ship in the ocean of Saṃsāra made formidable by hundreds of miseries. Innumerable persons have banished for ever miseries by the supernatural power of constantly maintaining it. Besides, O worthy man ! Do not be ever careless in observing Dharma, on account of the naturally transitory pleasures of this Saṃsāra.

Then, bowing down before the feet of the Guru Mahārāja, who was like a shelter to persons afraid of worldly existence, Nayasāra said with a heart full of extreme joy “ People respectfully do homage to persons who have done an insignificant service to others, what service in return can I do to you who have done such incomparable service to me ? Nevertheless, O worshipful man ! You become free from your maintenance by mendicancy and accept, wealth, jewels, buildings and Saṃsāra or else what is the use of giving only that much ? My whole life is at your disposal. ”

On hearing this, the Guru Mahārāja devoid of attachment for his own person, said thus while instructing Nayasāra:—“ O, noble person ! You did well that you said so, because a Guru, giving Samyaktva cannot be recompensed by service in return, even by rendering thousands or crores of friendly services during several भव Bhavas, existences. But O worthy man ! By your constant diligence in virtuous deeds, you have in reality given us everything. ”

Having thus explained the real essence of the Jaina Dharma, the Guru said “ O worthy man ! Now permit us to move on.” On hearing these words, Nayasāra grieved by the pain of separation, followed the Guru for a long distance and showing him the right track, returned and reached his dwelling-place in the forest, meditating on the words of the Guru, thinking of the terrible miseries of this world, and being adorned with Samyaktva.

After finishing whatever work remained to be done, and having the carts filled with the necessary wood, Nayasāra returned towards his village with all his servants and reaching it in due course of time, sent all the wood to the king.

Henceforward, Nayasāra began to pass his time in studying Jaina Shāstras every day, in accomplishing faithful attachment towards Sādhus, in thinking about the Nine Principles, such as Jiva, A-jiva etc, in having compassion towards all creatures, in respecting his co-religionists with marks of honour, and in carefully augmenting the dignity of the Jaina Dharma.

All the substances in the universe are frail. This body is prone to decay or death. At the approach of death, Nayasāra, uninterruptedly maintained his right belief **सम्यग्दर्शन**-Samyagdars'ana, practised **निज्झामणा**-Nijjhāmanā-atonement for evil deeds done in previous existences and died while remembering the sacred Pancha Paramesthi Mahā Mantra **पंचपरमेष्ठि महामंत्र** i. e. Obeisance to the five exalted ones.

Some events of the life of Nayasāra are exemplary. He was the chief officer of a village, and as a servant of his king, he had gone to the forest principally with the object of having logs of wood cut and prepared for king's use—a work involving the destruction of animal life; still, on account of his in-born virtues and the best usage of a house-holder, Nayasāra, had the fancy of giving food and drink to a mendicant at dinner-time, even in an unfathomable forest. Although it was mid-day and Nayasāra was hungry, still, he was looking around with the idea of nurturing his fancy. **The pious fancies of lucky persons sometimes bear fruit instantly.** Nayasāra meets with such worthy ascetics without the least trouble, in an unfathomable forest and gives them food and drink with a pure heart, full of joy.

Here, a combination of three circumstances happens; Nayasāra, has a mind to give food and drink to the Sādhus, the material to be given is ready and worthy ascetics have unexpectedly come. It becomes a medium of great profit i. e. Samyaktva to Nayasāra.

After taking his meals, Nayasāra had gone to the place where the Sādhus were resting themselves, had requested them to join their company for the purpose of showing them the way out of the forest, and had personally shown them the road to the town. Here, the good virtuous qualities and the purity of the soul of Nayasāra, are put to a severe test. Had it been otherwise, even after giving food and drink to the Sādhus, he would not have gone to the Sādhus with a request to show them the way out, but on the contrary, the Sādhus would have been obliged to go to him with such a request or perhaps Nayasāra would not have gone personally but he would have sent one of his servants with them. Notwithstanding that, he thought it to be a personal duty of his, to help them and acted accordingly. The quality of विनय Vinaya, polite manners, remaining concealed in the heart of Nayasāra, becomes thus clearly manifest then. Wise men have deservedly given a prominent place to this virtue. A well-behaved man, acting discretely, benefits himself at every time, at every place and every work on account of that virtuous quality.

When Nayasāra and the party of Sādhus arrived at the main road to the town, the chief of the party, sitting under a tree, explained to him the essence of the True Religion. On hearing the preaching of the Sādhu, Nayasāra considered himself very fortunate and from that time onwards he acquired Samyaktva सम्यक्त्व i. e. firm belief in the doctrines and teachings of the Tirthamkars. The soul of Nayasāra was in every way, getting purified from the time of the mid-day meal; that purity was greatly enhanced by the preaching of the Sādhu; and it bore fruit in the shape of Samyaktva.

It is said:—

दुर्गतिप्रपतज्जन्तुधारणाद् धर्म उच्यते ।

दान-शील-तपो-भावभेदात् स तु चतुर्विधः ॥ १ ॥

Durgatiprapatatjantudharanāḍ dharma ucyate

Dāna-sīla-tapo-bhāvabhedāt sa tu caturvidhaḥ

1. That which rescues people from falling into misfortunes is called Dharma. It is of four kinds:—1 Dāna दान 2. Śīla शील 3. Tapah तपः and 4. Bhāva भाव.

दुर्गतौप्रपततः जन्तून् धारयति तद् धर्मः ॥ That which rescues people from falling into a degraded state is called धर्म Dharma Duty. **Varieties of Dāna.** Dāna दान—Liberality, the duty of alms-giving is of five varieties viz 1. Abhaya Dāna अभय-दान. Giving safety to any living creature. 2. Sūpātra Dāna सुपात्रदान Giving of food drink, and other articles to worthy ascetics. 3. Anukampā Dāna अनुकंपादान Giving out of compassion. 4. Uchita Dāna उचितदान—Giving of dowries etc to ones' family members, and 5. Kirti Dāna कीर्तिदान is that which is given for the spread of one's fame. But out of these, Abhaya Dāna and Sūpātra Dāna are the motive elements in the attainment of Liberation. The opportunity of giving Sūpātra Dāna to worthy ascetics occurs mostly to persons whose deliverance from transmigration is near.

It is said.

**तत्र तावद् दानधर्मस्त्रिप्रकारः प्रकीर्तितः ।
ज्ञानदानाऽभयदान-धर्मोपग्रहदानतः ॥**

Tatra tāvad dāna-dharma striprakārah prakirtitah
Jnāna dāna Abhaya dāna Dharmopagraha Dānatah.

1. There, then, Dāna Dharma is described to be of three kinds:—1. Jnāna Dāna ज्ञानदान 2. Abhaya Dāna अभयदान and 3. Dharmopagraha Dāna धर्मोपग्रहदान.

Jnāna Dāna.

**दानं धर्मानभिज्ञेभ्यो वाचनादेशनादिना ।
ज्ञानसाधनदानं च ज्ञानदानमितीरितम् ॥ १ ॥
ज्ञानदानेन जानाति जन्तुः स्वस्य हिताहितम् ।
वेत्ति जीवादि तत्त्वानि, विरतिं च समश्नुते ॥ २ ॥
ज्ञानदानादवाप्नोति, केवलज्ञानमुज्ज्वलम् ।
अनुगृह्याऽखिलं लोकं लोकाग्रमधिगच्छति ॥ ३ ॥**

1. Dānam dharmānabhiñebhyo, vācanā des'anādīnā
Jnānasā lhanādānam ca Jnānadānamiritam.

2. Jnānadānena jīnāti jantuh svasya hitāhitam
Vetti Jivādi tattvāni, viratim ca samasrute.

3. Jnānad nādavāpnoti Kēvala jnānamujjvalam

Anugrihya akhilamlokaṃ lokāgramadhigacchati.

1. The imparting of knowledge by reading and by teaching and by other means to persons who are ignorant of Dharma and the giving of the means required, such as books, paper, etc for imparting knowledge, is described as Jnāna Dāna **ज्ञानदान**.

2. By the imparting of knowledge, a person knows what is suitable and what is not suitable for him; he knows the (nine) principles such as Jiva, Ajiva etc and he attains freedom from worldly attachments.

3. By the imparting of knowledge, he obtains the brilliant Kēvala jnāna **केवलज्ञान** and having done favour to the whole world, he attains Mokṣa.

Abhaya Dāna.

भवत्यभयदानं तु जीवानां वधवर्जनम् ।

मनोव्राह्मणैः करण-कारणाऽनुमतैरपि ॥१॥

तत्पर्यायक्षयाद् दुःखोत्पादात् संक्कलेशतस्त्रिधा

वधस्य वर्जनं तेष्वभयदानं तदुच्यते ॥२॥

ददात्यभयदानं यो दत्तेऽर्थान् सोऽखिलानपि ।

जीविते सति जायेत यत् पुमर्थचतुष्टयी ॥३॥

जीवितात्परं प्रेयो जन्तोर्जायेत जातुचित् ।

न राज्यं न च साम्राज्यं, देवराज्यं न चोच्चकैः ॥४॥

इतोऽशुचिस्थस्य कृमेरितः स्वर्गसदो हरेः ।

प्राणापहारप्रभवं द्वयोरपि समं भयम् ॥५॥

समग्रजगदिष्टायाऽभयदानाय सर्वथा ।

सर्वदाऽप्यग्रमत्तः शनैः प्रवर्तेत ततः सुधीः ॥६॥

भवेदभयदानेन, जनो जन्मान्तरेषु हि ।

कान्तो दीर्घायुरारोग्य-रूप-लावण्यशक्तिमान् ॥७॥

1. Bhavatyabhayaḍānam tu Jivānām vadhavarjanam;
Mano-vākkāyair karāṇa karaṇ' ānumatairapi.
2. Tatparyāyaksayād dūkkhotp'dāt sankleshatastriadhā;
Vadhasya varjanam teṣvabhayaḍānam taducyate.
3. Dadātyabhayaḍ nam yo datte'rthān so'khilānapi;
Jivite sati jāyeta, yat pūmartha catuṣṭhaya.
4. Jivitātparam preyo jantorjāyeta jātucit;
Na rājyam na ca sāmraḍyam, devar jyam na coccakair.
5. Ito's'ucisthasya krimeritah svargasado hareh;
Prāṇāpahāraprabhavaṇ dvayorapi samau bhayaṇ.
6. Samagrajagadiṣṭhāy, bhayaḍ nāya sarvathā;
Sarvadā'pyapramattaḥ sa pravarteta tataḥ sudhiḥ.
7. Bhavedabhayaḍānena, jano janmāntareṣu hi;
Kānto dirghayurārogya-rūpa-lāvaṇya-saktimān.

1. Abhaya-dāna is avoidance of the killing of animals, mentally, by speech, bodily, and by doing it oneself, having it done by some other person or by approbation of the act.

2. Abhaya-dāna consists in avoidance of injury to animals in three ways 1. Avoidance of the destruction of existing life condition. 2. Avoidance of causing pain and 3. Avoidance of mental affliction.

3. He, who gives Abhaya dāna gives all useful objects; because, when he is alive, a man obtains the four useful objects viz. Dharma धर्म. 2 Artha अर्थ. 3. Kāma काम and 4. Mokṣa मोक्ष.

4. Because, neither a kingdom, nor a lordship of the whole universe nor the best sovereignty of the celestial abode, can ever be more agreeable to any body than life itself.

5. Therefore, the fear arising from taking away the life is similar for a worm living in excreta as for an Indra residing in the heaven.

6. A man possssing good understanding should always act carefully for Abhaya dāna, which is in every way desired by the whole world.

7. By the giving of Abhaya dāna, he becomes beloved, long-lived, healthy, handsome, attractive, and powerful.

Dharmopagraha Dāna.

धर्मेऽपिग्रहदानं तु जायते तत्र पञ्चधा ।

दायक-ग्राहक-देय-काल-भावविशुद्धतः ॥१॥

तत्र दायकशुद्धं तन्न्याय्यार्थो ज्ञानवान् सुधीः ।

निराशंसोऽननुतापी, दायकः प्रददाति यत् ॥२॥

इदं चित्तमिदं वित्तमिदं पात्रं निरन्तरम् ।

सज्जातं यस्य मे सोऽहं कृतार्थोऽस्मीति दायकः ॥३॥

1. Dharmopagrahadānaṃ tu jāyate tatra pañcadhā;
Dāyaka-grāhaka-deya-kāla-bhāva vis'uddhstah.
2. Tatra dāyakas'uddham tannyāyyārtho jñānavān sudhīḥ;
Nirāṣaṃso'nanutāpi dāyakaḥ pradadāti yat.
3. Idam cittamidam vittamidam pātram niranṭaram;
Sanj tam yasya me so'ham kritārtho'smīti dāyakaḥ.

1. Dharmopagraha dāna is of five kinds with regard to purity viz. 1. Purity of the giver 2. Purity of the person receiving the dāna. 3. Purity of the articles given. 4. Purity with regard to time and 5. Purity of intention.

2. Dāyaka s'uddham is that dāna in which the giver gives what is acquired, by wealth obtained by fair means, the giver is intelligent, wise, devoid of any desires, and devoid of any regret after giving the thing.

3. The dāyaka is one who always has this in his mind,

Here is the intention to give, here is the object to be given,
here is the person to receive and I have fulfilled my desires.

Grāhaka S'uddhi.

सावद्ययोगविरतो गौरवत्रयवर्जितः ।

त्रिगुप्तः पञ्चसमितो रागद्वेषविनाकृतः ॥१॥

निर्ममो नगरवसत्यङ्गोपकरणादिषु ।

तथाऽष्टादशशीलाङ्ग सहस्रधरणोद्धुरः ॥२॥

रत्नत्रयधरो धीरः समकाञ्चनलेष्टुकः ।

शुभध्यानद्वयस्थास्तुर्जिताक्षः कुक्षिशम्बलः ॥३॥

निरन्तरं यथाशक्तिनानाविधतपःपरः ।

संयमं सप्तदशधा धारयन्नविखण्डितम् ॥४॥

अष्टादशप्रकारं च ब्रह्मचर्यं समाचरन् ।

यत्रेदग्ं ग्राहको दानं, तत् स्याद् ग्राहकशुद्धिमतः ।

1. Sāvadyayogavirato gauravatrayavarjitah;
Triguptah pancasamito rāgadveṣavinākṛtah.
2. Nirmamo nagaravastyaṃgopakaranādiṣu
Tathāṣṭhidaśaśīlāṅga sarahastradharanōddhurah.
3. Ratnatrayadharo dhirah samakāncana leṣṭukah;
S'ubhadhyāna dvaya sthānurjitākṣah kuṣṣiśambalah.
4. Nirantaram yathāśaktinānīvidhatapahparaḥ;
Samyamam saptadaśadhā dhārayannvikhanditam.
5. Aṣṭhāśaśaprakāraṃ ca brahmacaryam samācaran;
Yatreduk grāhako dānam tat syād grāhakaś'uddhimat.

The dāna in which the receiver of the dāna possesses the attributes named below, is pure as regards its receiver. That is to say, he possesses the under-mentioned qualities.

The receiver of the dāna has desisted from sinful action; he is free from three kinds of Gaurava गौरव Dignity (Rasa

Gaurava रसगौरव Riddhi Gaurava ऋद्धिगौरव and S'ātā Gaurava शाता गौरव); he is guarded by three kinds of Gupti गुप्ति, Restraint (Manah Gupti मनःगुप्ति Vacana Gupti वचनगुप्ति Kāya Gupti काय गुप्ति); Samiti समिति Careful conduct (Irya Samiti इर्या समिति, Carefulness while walking about; Bhāsa Samiti भाषा समिति Carefulness in Speech; Eṣanā Samiti एषणा समिति Carefulness while collecting food & drink; Adāna-bhanda nikshepanā Samiti आदानभंडनिक्षेपणा-समिति. Carefulness in taking and placing back of articles and 5 Pāriṣthāpanika Samiti पारिष्ठापनीका समिति Carefulness in depositing excreta such as urine, foeces, phlegm, &c) he is devoid of Rāga राग Passion and Dveṣa द्वेष Malice; he is indifferent towards any residence and city or towards any articles for his personal use; he is bent on preserving the 18000 forms of celibacy, on holding Samyag Caritra; on steadying persons who have become unsteady. He looks with a similar eye on gold and a piece of earth. He remains in the two kinds of S'ubha dhyāna शुभध्यान Pure meditation. (Dharma dhyāna धर्मध्यान Meditation on Dharma and S'ukla dhyāna शुक्ल ध्यान Concentration on bright objects.) He has conquered the passions of all his senses; he is constantly ready in observing penances of different kinds according to his strength. He is observing Samyam Dharma संयम धर्म Vows of seventeen kinds of an ascetic, and he has been acting in accordance to the eighteen rules of celibacy.

Deya S'uddhi.

देयशुद्धं द्विचत्वारिंशदोषरहितं भवेत् ।

पानाऽशन-खाद्य-स्वाद्य-वस्त्र-संस्तारकादिकम् ।

Deya s'uddham dvicatvārinshaddosharahitam bhavet;
Pāna-as'ana-khādyā swādyā-vastra-saṁstarakādikam.

1. The purity of the articles to be given, results when the articles of Pāna पान Drink, As'ana अशन Food, Khādyā खाद्य Savouries, Svādyā स्वाद्य Lickables, Vastra वस्त्र Clothes and Saṁstāraka संस्तारक-Bedding, are free from forty-two defects;

Kāla S'uddha-Bhāva S'uddha.

कालशुद्धं तु यत् किञ्चित् काले पात्राय दीयते ।
 भावशुद्धं त्वनाशंसं, श्रद्धया यत् प्रदीयते ॥१॥
 न देहेन विना धर्मो न देहोऽन्नादिकं विना ।
 धर्मोपग्रहदानं तद् विदधीत निरन्तरम् ॥२॥
 पात्रेभ्योऽशनपानादि धर्मोपग्रहदानतः ।
 करोति तीर्थाव्युच्छतिं प्राप्नोति च परं पदम् ॥३॥

1. Kālas'uddham tu yat kincit kāle pātrāya diyate;
 Bhāva-s'uddham vanās'amisam, s'raddhayā yat pradiyate.
2. Na dehena vina Dharmo na deho' ennādikam vina;
 Dharmopagrahadānam tad vidadhita nirantaram.
3. Pātrebhyo as'anap'nādi dharmopagrahadānatah;
 Karoti tirthāvyucchattim prāpnoti ca param padam.

1 That which is given to the receiver at the right time, is Kāla s'uddha कालशुद्ध, Pure with regard to time; that which is given without ambition and with faith is Bhāva s'uddha भावशुद्ध, Pure with relation to Bhāva भाव Intention.

2. There cannot be any Dharma without a body, and there cannot be any body without food etc. Therefore, Dharmopagraha dāna should be given constantly.

3. He who gives food, drink etc to worthy ascetics with the object of giving Dharmopagraha dāna, creates an uninterrupted of Tirth तीर्थ, (an assemblage consisting of Sādhus साधु Monks, Sādhvi साध्वी, Nuns, Shrāvakas श्रावक, Laymen and Shrāvikās, श्राविका. Lay-females.) and obtains the seat of Eternal Bliss.

It is said:—

चारित्रं चिनुते धिनोति विनयं ज्ञानं नयत्युन्नतिं
 पुष्पाति प्रशमं तपः प्रबलवत्युल्लासयत्यागमम् ।
 पुण्यं कंदलयत्ययं दलयति स्वर्गं ददाति क्रमात्
 निर्वाणश्रियमातनोति निहितं पात्रे पवित्रं धनम् ॥१॥

- 1 Cāritram cinute, dhinoti vinayaṃ, jñānamnuayatyinnatiṃ,
Puṣṇāti pras'amam, tapah prabalayatyullasayatyāgamam;
Punyaṃ kaṇḍalayatyagham dalayati, svargam dadāti kramāt;
Nirvāṇa s'riyamātanoti nihitam pātre pavitram dhanam.

1. The Pavitram Dhanam पवित्रं धनम्, The wealth obtained by fair means, increases good conduct; gladdens polite manners; augments knowledge; nourishes tranquility; strengthens penance; unsheaths the scriptures; produces Punya in profusion; reduces wickedness to pieces; bestows heaven gradually; and augments the wealth of Mokṣa, when it is assigned for suitable worthy persons.

S'ila शील.

सुविसुद्धसीलजुत्तो पावइ किंति जसं च इह लोए ।
सव्वजणवल्लह च्चिअ सुहगइभागी अ परलोए ॥१॥

- 1 Suvisuddhasilajutto pāvai kittim jasaṃ ca iha loye;
Savvajanavallaha ccia suhagaibhāgi a paraloye.

२ देवदाणवगंधव्वा जक्खरक्खसकिन्नरा ।
बंभयारिं नमंसंति दुक्करं जे करंति तं ॥

2. Devadānavagandhavvā, jakkharakkhasakinnarā;
Bambhayārim namansanti, dukkaram je karanti tam.

३ जो देइ कणयकोडिं अहवा कारेइ कणयजिणभवणं ।
तस्स न तत्तिअपुण्णं जत्तिअ बंभव्वए धरिए ॥३॥

3. Jo dei kaṇayakodiṃ ahavā kāreī kaṇayajina-bhavaṇam;
Tassa na tattiapunṇam jattia bambhavvae dharie.

4 शीलं नाम नृणां कुलोन्नतिकरं शीलं परं भूषणं ।
शीलं ह्यप्रतिपाति विंत्तमनघं शीलं सुगत्यावहम् ॥
शीलं दुर्गतिनाशनं सुविपुलं शीलं यशःपावनं ।
शीलं निर्वृतिहेतुरेव परमः शीलं तु कल्पद्रुमः ॥४॥

4. S'īlam nāma nriṇām kulonnatikaram s'īlam param
bhūṣaṇam

S'īlam hyapratipāti vittamanagham s'īlam sugatyāvaham

S'īlam durgatinās'anam suvipulam s'īlam yas'ah pāvanam

S'īlam nirvritihetureva paramaḥ s'īlam tu kalpadrumaḥ

५. शीलं सर्वगुणौघमस्तकमणिः शीलं विपद्रक्षणं
शीलं भूषणमुज्ज्वलं मुनिजनैः सर्वैः समासेवितम् ।
दुर्वाराधिजदुःखवह्निशमने प्रावृट्पयोदोदकम्
शीलं सर्वसुखैककारणमतः स्यात्कस्य नो सम्मतम् ? ॥५॥

5. S'īlam sarvagunānghanastakamaniḥ s'īlam vipad rakṣaṇam
S'hilam bhūṣaṇaujjvalam munijanaiḥ sarvaih samāsevitam
Durvārādhijadukkhvahnis'amane prāvrit payododakam
S'īlam sarvasukhaikakāraṇamataḥ, syāt kasya no
sammatam

६ ऐश्वरस्य विभूषणं मधुरता शौर्यस्य वाक्संयमो
ज्ञानस्योपशमः श्रुतस्य विनयो वित्तस्य पात्रेव्ययः ।
अक्रोधस्तपसः क्षमा प्रभवतो धर्मस्य निर्वच्यता
सर्वेषामपि सर्वकामगणितं शीलं परं भूषणम् ॥६॥

6. Ais'varasya vibhūṣaṇam madhuratā, s'auryasya vāk-
saṁyamo.
Jñānasyopas'amah s'rutasya vinayo vittasya pātre
vyayah.

Akrodhastapasah kṣamā prabhavato dharmasya nirvancyatā
Sarveṣāmapi sarvakāmagaṇitam s'īlam param bhūṣaṇam.

7. नास्त्यहिंसासमो धर्मो, न संतोषसमं व्रतम्
न सत्यसदृशं शौचं, शीलतुल्यं न मण्डनम् ॥७॥

7 Nāstyahiṁsāsamo dharmo na saṁtoṣasamaṁ vritam;
Na satyasadris'am s'aucam s'īlatulyam na maṇḍanam. 7.

8. यस्तु स्वदारसंतोषी, विषयेषु विरागवान् ।
गृहस्थोऽपि स्वशीलेन, यतिकल्पः स कल्प्यते ॥८॥

8 Yastu svaclāra samtoṣi, viṣayeṣu virāgavān;
Grihastho pi sva sīlena, yati-kalpaḥ sa kalpyate. 8

9. वर अग्निमि पवेषो वरं विसुद्धेण कम्मुणा मरणं ।
मा गहिअव्वयभंगो मा जीअं खलियसीलस्स ॥९॥

9. Vara agginmi paveso varam visuddheṇa kammunā maraṇam;
Mā gahiya vvaya-bhaṅgomā jāmaṁ khaliya silassa. 9.

10. वरं शृङ्गोत्तुङ्गाद्गुरुशिखरिणः कापि विषमे
पतित्वाऽयं कायः कठिनदृषदन्तर्विदलितः ।
वरं न्यस्तो हस्तः फणिपतिमुखे तीक्ष्णदशने ।
वरं वह्नौ पातस्तदपि न कृतः शोलविलयः ॥

10. Varam shringottuṅgād guru shikhrināḥ kvā'pi viṣhame;
Patity s'yam kayāḥ kathina drisha dantarvidalitaḥ;
Varam nyasto hastāḥ phanipatimukhe tiksṇa das'ane;
Varam vahnau pātaḥ stadapi na kritāḥ s'ila-vilayaḥ.

11. दतस्तेन जगत्यकीर्तिपटहो गोत्रे मशीकूर्चकः
चारित्रस्य जलांजलिर्गुणगणाऽऽरामस्य दावानलः ।
संकेतः सकलाऽऽपदां शिवपुरद्वारे कपाटो दृढः
शीलं येन निजं विलुप्तमखिलत्रैलोक्यचिन्तामणिः ॥११॥

11. Dattastena jagatyakirtipataho gotre māśikūrcakaḥ
Cāritrasya jalāṅjalirguṇagaṇā' rāmasya dāvānalaḥ
Sanketaḥ sakala'padāṁ śivapura dvāre kapāto dridhaḥ;
S'ilam yena nijam viluptamakhilatrailokya chintāmaṇiḥ.

1. One having a pure guiltless moral character acquires fame and renown and becomes dear to all persons in this world and becomes a participator of good existence in after-life.

2. Celestial beings, asuras, divine musicians, demi-gods, evil spirits and ghosts, bow down before the person who practises celibacy; who does what can be done with greateffort.

3. He who gives crores of gold coins in charity or gets gold temples of Tirthankaras prepared, does not acquire as much Punya पुण्य Merit, as a man practising celibacy.

4. Morality elevates the prosperity of a family; morality is an excellent ornament; morality is an indestructible sinless wealth; morality is the messenger of good existence in future life; morality completely destroys the evil condition of existence. Morality purifies fame; morality is the best cause of Mokṣaḥ; morality is also an actual Kalpa Vrikṣa कल्पवृक्ष—the Wishing tree.

5. Morality is a precious gem, like the jewel on the head of the serpent among all virtues; morality protects from adversity; morality is a bright ornament enjoyed by all sages. It is like a shower of water from the clouds of the rainy season, pacifying the fire of pain arising from irresistible mental affliction; who does not admit that morality is the only source of all happiness?

6. Sweetness is the ornament of supreme power; restraint of speech is the ornament of valour; peace of mind is the ornament of knowledge; polite manners, of persons versed in sacred literature; expenditure of money, for suitable worthy persons of wealth; freedom from anger, of Tapah तपः Penance; forbearance is the ornament of the powerful; Final Emancipation, of Dharma; morality is an excellent ornament calculated to fulfil all the desired objects of all persons.

7. There is no Dharma equal to Ahimsā अहिंसा—Desistence from doing injury to living beings; there is no vow equal to contentment; there is no purifying agent like Truth, (and) there is no ornament like Śīla शील Morality.

8. He, who is satisfied with his own wife and is indifferent to sensual enjoyments, is considered nearly like an ascetic, on account of his morality, although he is a house-holder.

9. Better to enter a blazing conflagration of fire; better to die by pure karmas. But, better not to have the breach of a vow

accepted, and not the life of any one who has transgressed his morality.

10. Better to have this body split by hard millstones after falling down from some rugged tall-peaked top of a high mountain. Better to have the hand placed in the mouth of a gigantic serpent with sharp teeth. Better falling into a conflagration of fire. But not to have destruction of morality.

11. He who has destroyed his morality (the precious jewel चिन्तामणि Chintāmani of the whole three worlds) has sounded a public proclamation with a beating of drums of his infamy; has applied black paint with a brush to his family; has done farewell for-ever to right conduct; has applied extensive fire to the seats of a multitude of good virtues; has given a signal to all misfortunes; has applied firm gates on the doors of the town of Mokṣa.

12. नपुंसकत्वं तिर्यक्त्वं दौर्भाग्यं च भवेभवे ।
भवेन्नराणां स्त्रीणां चान्यकान्तासक्तचेतसाम् ॥

12. Napuṃsakatvaṃ tiryak-tvaṃ daurbh gyaṃ ca bhava bhava;
Bhavennarāṇāṃ strīnām cānyakantasaktacetasām.

12. The males and females who have become attached with other, beloved persons, become emasculate and attain the condition of beasts and misfortune in every future life.

It is said,

प्राणभूतं चरित्रस्य परब्रह्मैककारणम् ।
समाचरन् ब्रह्मचर्यं पूजितैरपि पूज्यते ॥१॥

1 Prāṇabhūtaṃ caritrasya parabrahmaika kāraṇam;
Samācaran brahmacaryam pūjitairapi pūjyate.

1 Brahmacarya ब्रह्मचर्य Chastity-is the essential life of good conduct and is the only prime cause of Mokṣa. Any one practising chastity is worshiped even by those who are adorned i e the gods, demi-gods, Indras, and human beings.

Kali Kāla Sarvajña Achārya-deva Shrimān Hemachandra-
chārya says:—

उर्ध्वरेता भवेत् प्राज्ञः Urdhva-retā bhavet prājñah

He, whose seed-semen remains above, that is to say, who is chaste and who does not waste his semen in frolicking with females or in vicious habits, becomes prudent.

चिरायुषः सुसंस्थाना दृढसंहनना नराः ।

तेजस्विनो महावीर्या भवेयुर्ब्रह्मचर्यतः ॥२॥

2. Cīrāyusaḥ su-saṁsthānā, dridhasaṁhananā narāḥ;
Tejasvino mahāvīryā bhaveyurbrahmacaryataḥ.

2. People become long-lived, well-formed, of robust constitution, glorious, and very powerful, on account of celibacy.

Tapah तपः Penance

यद्दूरं यद्दुराराध्यं, यच्च दूरे व्यवस्थितम् ।

तत्सर्वं तपसा साध्यं, तपो हि दुरतिक्रमम् ॥ १ ॥

1 Yaddūram yaddurāraḍhyam, yacca dūre vyavasthitam;
Tatsarvam tapasā sāḍhyam, tapo hi duratikramam.

1 Whatever is remote, whatever is difficult to be accomplished, and whatever is situated at a long distance, all that is accomplished by penance, तपः Tapah. Penance is hard to be overcome.

तपः सकललक्ष्मीणां, नियन्त्रणमशृङ्खलम् ।

दुरितप्रेतभूतानां, रक्षामन्त्रो निरक्षरः ॥२॥

2. Tapah sakalalakṣmīṇāṁ, niyantranṇamaśṛṅghalam;
Dūritapretabhūtānāṁ, rakṣāmantro nirakṣarah

2 Penance is the unfettered ruler of all kinds of wealth. It is the unwritten protective spell against misfortune, evil spirits and goblins.

यस्माद्विघ्नपरम्परा विघटते दास्यं सुराःकुर्वते
 कामः शाम्यति दाम्यतीन्द्रियगणः कल्याणमुत्सर्पति ।
 उन्मीलन्ति महर्द्धयः कलयति ध्वंसं च यत्कर्मणां
 स्वाधीनं त्रिदिशं करोति च शिवं श्लाघ्यं तपस्तत्र किम् ॥३॥

- 3 Yasmād vigṇa paramparā vighate, dāsyam suraḥ kurvate,
 Kāmaḥ śamyati dāmyat'ndriyagaṇaḥ kalyāṇamutsarpati;
 Unmilanti maharddhayaḥ kalayati dhvaṁsaṁ ca yatkarmaṇām
 Svādhīnam tridivam karoti ca Śivam ślāghyam tapa-
 stanna kim ? 3

3 Is it not, then, praiseworthy, that penance removes successions of obstacles, makes the gods do servitude (to human beings), calms passion, subdues the group of senses, approaches welfare, displays immense fortunes, causes destruction of Karmans, lays the third (highest) heaven at one's disposal and acquires Eternal Bliss ?

Bhāva भाव

तक्कविहुणो विज्जो लक्खणहोणो अ पंडिओ लोए ।
 भावविहुणो धम्मो तिन्निवि नूणं हसिज्जंति ॥१॥

- 1 Takkavihūṇo vijjo lakkhaṇaḥiṇo a paṇḍiyo loye;
 Bhāvavihūṇo dhammo tinnivi nūṇam hasijjanti.

1 In this world, the three are certainly laughed at, viz-a physician devoid of speculative conjecture, a learned man deprived of auspicious signs, and a dharma without sentiment.

थोवंवि अणुत्थणं भावविसुद्धं हणेइ कम्ममलं ।
 लहुओवि सहसकिरणो तिमिरनिअम्बं पणासेइ ॥२॥

2. Thovamvi aṇutthāṇam bhāvavisuddham haṇeī kamma-malam;

Lahuovi sahasakiraṇo timiraniambam paṇāseī.

2. Even a little religious ceremony performed with pure intention, destroys the dirt of Karmans Even a small Sun removes the mass of darkness.

भावो धर्मस्य हृन्मित्रं, भावः कमन्धनानलः ।

सत्कृत्यान्ने घृतं भावो, भावो वेत्री शिवश्रियः ॥३॥

3 Bhāvo dharmasya hrinmitram, bhāvaḥ karmendhanānalah
Satkṛityānne ghṛitam bhāvo, bhāvo vetri Śivas'riyaḥ

3. Bhava (sentiment) is the affectionate friend of Dharma; bhāva is fire to the fuel of karmans, bhava is butter to the delicious food of good actions, and bhava is the door-keeper to the prosperity of Eternal Bliss.

घनं दत्तं वित्तं जिनवचनमभ्यस्तमखिलं ।

क्रियाकाण्डं चण्डं रचितमवन्नो सुप्तमसकृत् ।

तपस्तप्तं तीव्रं चरणमपि चीर्णं चिरतरं

न चेच्चित्ते भावस्तुषवपनवत्सर्वमफलम् ॥ ४ ॥

4 Ghanam dattam vittam, Jinavacanamabhyastamakhilam
Lriyakāṇḍam caṇḍam racitamavanau suptamasakrit
Tapastaptam tivrām caranamapi cīrṇam cirataram
Na cet citte bhāvastuṣavapanvat sarvamaphalam.

4. Although immense wealth has been given away in charity, the entire doctrines of Jines' varas have been studied, violent ceremonial rites have been performed, have slept very often on the ground, severe austerities have been performed, good conduct has been preserved for a long time, if there is no भाव Bhava, Pure intention, at heart, everything is fruitless endeavour like the sowing of chaff.

न काष्ठे विद्यते देवो, न शिलायां न कर्दमे ।

भावेषु विद्यते देवस्तस्माद्भावो हि कारणम् ॥५॥

5 Na kaṣṭhe vidyate devo, na śilāyām na kardame

Bh veṣu vidyate devastasmāḥ bhāvo hi k raṇm

5. There is no deity in wood, none in a slab of stone, and none in mud. There is deity in pure intentions; therefore, भाव Bh va, Pure intention, is really the prime cause.

Out of the four principal means of crossing the ocean of Samsāra, viz Dāna दान, Śīla शील, Tapa तप, and Bhāva भाव the only rafter left for a house-holder desirous of crossing the ocean of Samsāra, is दान Dāna.

One of the chief duties of house-holder being the maintenance of his family-members and his dependents, he has to take up a number of small or large undertakings, majority of them involving the destruction of animal life, in accordance with the condition of his social life, if not with the object of hoarding money, at least to keep body and soul together.

When the question of livelihood is not urgent, a house-holder with ample resources, has to carefully avoid falling into the habit of enjoyment of the pleasures of the senses to which he is naturally prone, and which in the long run is disastrous.

A house-holder, surrounded as he is, the whole day and night, by females and other attractive objects of enjoyment of worldly pleasures, cannot possibly remain morally chaste. When even an ascetic practising severe austerities, who has left his wife and family-members for a number of years, and who has nothing with himself to pay for the enjoyment of worldly pleasures, is not liable to remain mentally, vocally and bodily chaste, if he comes in contact with females only for a few days, how is it possible for a well-nourished house-holder with ample means to remain sexually chaste when he is surrounded, all the twenty-four hours of the day and night, by females and other objects of enjoyment ?

A house-holder who has to work hard for the maintenance

of his family under ever-changing conditions of pestilence, famine, wars and their attendant disasters, with a number of liabilities over his head, cannot naturally think of practising तप Tapa, Penance and severe austerities.

A house-holder under such circumstances is not expected to have भाव Bhāva, Pure intentions for the Liberation of his soul.

Dāna दान being the only raft left for a house-holder desirous of crossing this ocean of Samsāra, it is essential that it should be developed to a high degree.

दानः मोहत्यागः Dānaḥ mohatyāgaḥ. Giving away implies freedom from infatuation.

As long as, I am in possession of any object that is dear to me I am always careful to keep it with me and studiously avoid losing it. But, as soon as, I give it away to any one else, I become free from the infatuation I had for it, saying "It is mine."

The sense of ममत्व Mamatva, Attachment, for the object as "mine" disappears.

Indeed, Dāna Dharma दान धर्म The noble virtue of giving away of food and drink materials, other necessities of life, gifts etc to needy persons, is a very valuable quality of the soul. All the Tīrthamkaras and other saintly persons, who, rising higher spiritually attained Kevala Jnāna and Final Emancipation have always practised the noble virtue of दानधर्म Dāna Dharma the duty of alms-giving, during their house-holder life.

During the time of Tīrthamkara Bhagavān Sri Rishabha-deva and thereafter, people were of strong constitution, tall, well-balanced and with great endurance, they were therefore able to observe celibacy of long duration and practise severe austerities.

Later on, during the present Avasarpini era, with the decadence of bodily constitution, the rules of celibacy became

gradually lax and people were not able to practise severe austerities. Hence, the time-limit of practising austerities continuously at a time, which was of one year's duration during the time of Tirthaṅkara Bhagavān Ś'ri Rīṣabha-deva, was reduced to six months' time, during the time of Ś'ramaṇa Bhagavān Ś'ri Mahāvira Swāmi, the last Tirthaṅkara of the present series of twenty-four Tirthaṅkaras.

There resulted a retrenchment with respect to Ś'īla शील, Tapa तप, and Bhāva भाव. But there was no retrenchment in case of Dāna दान.

Ś'ramaṇa Bhagavān Mahāvira Swāmi gave the same amount of gold coins for two प्रहरs Praharas,—a period of about six hours—daily during one year previous to his दीक्षा Dikṣā, known as संवत्सरिकदान Saṃvatsarika Dāna viz 3888 million gold-coins during one year, the same amount of gold coins that was given away as दान Dāna by Tirthaṅkara Bhagavān Ś'ri Rīṣabha-deva at the time of his Dikṣā.

Only lucky persons possess a combination of 1. A keen desire to give 2. Wealth acquired by fair means and 3. A rare opportunity of meeting with worthy ascetics to whom food, drink etc may be given.

Nayasāra possessed the three invaluable attributes of a householder.

Happy are the noble souls who have the rare opportunity of meeting with such esteenable combinations.

Chapter V

The Second Previous Bhava.

After death, the soul of Nayasāra, who had acquired Samyaktva from the Guru Mūhārāja, was born during the second Bhava as a celestial being in Saundharma Deva-loka सौधर्म देवलोक and was transformed into a perfect being within an Antara-Mūhūrta अन्तर्मुहूर्त समय (i. e. one samya less than two Ghāṭikas वे घडी or one Mūhūrta i. e. 48 minutes) with an age-limit of one Palyopama. As soon as he was born in the Upapāta Sayyā उपपात शय्या, the celestial bed, the servant-gods began to utter Jaya Jaya Nandā ! Jaya Jaya Bhaddā ! जय जय नन्दा ! जयजय भद्रा ! Victory to the Prosperous ! Victory to the Worthy person ! and did their appropriate work. The Deva then began to pass his time sportively, getting himself engrossed in enjoyments while amusing himself at various pleasure-grounds with charming divine young females adorned with wreaths of pearls hanging on their breasts, with faces resembling blue lotuses, adorned with leaflike marks of various shapes painted on their pure white cheeks, with handsome gold bracelets on their hands; and he began to celebrate Atthāi Mahotsava अट्ठाई महोत्सव—a festival lasting for eight days,—full of extreme joy, on Nandisvara (नंदोश्वर) and other continents on the five auspicious occasions like descent from heaven, birth, dikṣā etc. of Tirthaṅkaras, leaving aside all his amusing sports; and thinking thus within himself, “These are like ships to a vowless individual like myself for crossing the ocean of the worldly existence, like nectar to those who are distressed by three kinds of miseries, and like the Cintāmani चिन्तामणी the precious jewel in supplying what-so-ever is desired,” he went daily for worshipping the temples of the Siddhas on Himvanta, and other very high mountains, riding on divine chariots, and he began to carefully hear the preaching of the Dharma causing aversion to the world, from the lotus-like feet of the Tirthaṅkara Bhagavāna wandering from place to place, and he began to worship mentally, by speech, and bodily, Sādhus who had become emaciated by practising severe austerities and other valuable virtues.

देव Devas Celestial Beings.

Celestial beings present a number of characteristics which are not met with in human beings.

The chief characteristics of celestial beings are:—

1. Celestial beings are extremely beautiful, charming, and sportive. Their bodies are वैक्रियक Vaikriyaka-Subject to modifications at will, lustrous, healthy, well-developed and perfectly symmetrical. They do not perspire. Their eyes are always steady; they do not twitch.
2. Celestial beings are always young and sportive during their divine existence. They never suffer from infirmities of old age and are therefore described as अजर Ajara, Not aging; ever young. They are not obliged to undergo various births and deaths during their existence of koti-koti years and hence they are styled अमर Amara, Immortal.
3. Celestial beings are born by उपपात Upapāta, Spontaneous rise in the उपपातशय्या Upapāta Śayyā, the bed covered with a divine cloth in their respective abodes and Vīmānas, from which celestial beings take spontaneous rise. Within an period of twenty-four minutes soon after their birth, they attain youth and become perfectly matured. They are then given an invigorating bath by attending gods and goddesses and dressed with costly garments and precious ornaments in the आभूषण सभा Abhūṣaṇa Sabhā, the Dressing and Ornament Hall and they soon begin to indulge in the various divine amusements accompanied by musical instruments and dramatic performances by numerous celestial musicians and players in their various dancing-halls and pleasure-gardens. They become so deeply engrossed in the enjoyment of these divine pleasures that they do not even know how quickly thousands of years pass away.
4. Celestial beings do not desire to visit human habitations. Because,

- a. They do not like to leave off abruptly the pleasure of witnessing dramatic performances, and various celestial amusements in which they are deeply engrossed, before they have ended. These dramatic performances and celestial amusements continue for thousands of years at a time.
 - b. They do not like the foul odour emanating from dead bodies, urine and faeces and from decaying matter around human habitations, which spreads in all directions for a distance of four to five hundred yojanas.
5. Celestial beings visit human habitations 1. On the auspicious occasions of Birth, Dikṣā, Kevala Jñāna, Mokṣa etc of Tīrthamkaras. 2. In consequence of supernatural powers of severe austerities performed by a great sage 3. Out of affection for a beloved person during previous life. and 4. Out of jealousy for a magnanimous person with the object of trying his personal endurance.
 5. When the celestial beings visit human habitations their feet do not touch the ground. They stand about four inches above the level.
 6. The flower-garlands on the necks of celestial beings do not wither away even after thousands of years.
 7. The highest period of existence for a human being ranges from one hundred to one hundred and twenty-five years, or at the most one hundred and fifty years. While the minimum period of existence as a celestial being is ten thousand years and the maximum time-limit of existence as a celestial being is thirty-three sāgaropams.

Classification of Celestial Beings.

There are four classes of celestial beings viz भुवनपति Bhuvana-pati, Residential. 2. व्यन्तर Vyantara, Peripatetic. 3. ज्योतिष्क Jyotiṣka, Stellar, and. 4. वैमानिक Vaimānika, Born in a celestial car.

भुवनपति Bhuvana-pati, Residential celestial beings are of 10 kinds.

व्यन्तर Vyantara Peripatetic	...	...	...	8	„
ज्योतिष्क Jyotiṣka, Stellar.	...	...	...	5	„
वैमानिक Vaimānika, Heavenly.	...	...	...	12	„

भुवनपति Bhuvana-pati (Residential Celestial Beings.)

The ten kinds of **भुवनपति** Bhuvana-pati gods are the following:—

1. **असुरकुमार** Asura Kumāra.
2. **नागकुमार** Nāga Kumāra.
3. **सुवर्णकुमार** Suvarṇa Kumāra.
4. **विद्युत्कुमार** Vidyut Kumāra.
5. **अग्निकुमार** Agni Kumāra.
6. **द्वीपकुमार** Dvīpā Kumāra.
7. **उदधिकुमार** Udadhi Kumāra.
8. **दिशिकुमार** Dis'i Kumāra.
9. **वायुकुमार** Vāyu Kumāra.
10. **स्तनित्कुमार** Stanit Kumāra.

These ten kinds of Bhuvana-pati gods are always young and sportive and hence they are called **कुमार** Kumāra.

The colour of the body of Bhuvana-pati gods is:—

- | | |
|-------------------|---------------|
| 1. Asura Kumāra | Dark |
| 2. Nāga Kumāra | White |
| 3. Suvarṇa Kumāra | Golden Yellow |
| 4. Vidyut Kumāra | Red |
| 5. Agni Kumāra | Red |
| 6. Dvīpā Kumāra | Red |
| 7. Udadhi Kumāra | White |
| 8. Dis'i Kumāra | Golden-yellow |
| 9. Vāyu Kumāra | Dark-blue— |
| 10. Stanit Kumāra | Golden yellow |

The colour of garments of the Bhuvana-pati gods is.—

- | | |
|-----------------|-----|
| 1. Asura Kumāra | Red |
|-----------------|-----|

2. Nāga Kumāra	Dark-blue
3. Suvarṇa Kumāra	White
4. Vidyut Kumāra	Dark-blue
5. Agni Kumāra	Dark-blue
6. Dvīpa Kumāra	Dark-blue
7. Udadhi Kumāra	Dark-blue
8. Dis'i Kumāra	White
9. Vāyu Kumāra	Sky-colour
10. Stanit Kumāra	White

The distinguishing sign for recognizing the species of Bhuvana-pati gods is the presence of the following mark in their diadems and other ornaments—viz.

	Présence of signs on diadems and ornaments
1. Asura Kumāra,	Chūdāmaṇi-Ratna-crest jewel.
2. Nāga Kumāra	Serpent
3. Suvarṇa Kumāra	Garuda—the king of serpents
4. Vidyut Kumāra	Thunder-bolt.
5. Agni Kumāra	Kalasa
6. Dvīpa Kumāra	Lion
7. Udadhi Kumāra	Horse
8. Dis'i Kumāra	Elephant
9. Vāyu Kumāra	Alligator
10. Stanit Kumāra	Hemispherical bowl.

The colour of the body, the colour of garments and the distinguishing mark on the diadems and other ornaments of Bhuvana-pati gods are given in the following Table:—

Table.

Kinds of Bhuvana-pati gods.	Colour of Body	Colour of Garments.	Mark on diadems etc.
Asura Kumāra	Dark-blue	Red	Chudāmani Ratna
Nāga Kumāra	White	Dark-blue	Serpent
Suvarṇa Kumāra	White	White	Garuda
Vidyut Kumāra	Red	Dark-blue	Thunder bolt
Agni Kumāra	Red	Dark-blue	Kalas'a
Dvīpa Kumāra	Red	Dark-blue	Lion
Udāhi Kumāra	White	Dark-blue	Horse
Disi Kumāra	Golden yellow	White	Elephant
Vāyu Kumāra	Dark-blue	Evening twilight	Alligator
Stanit Kumāra	Golden yellow	White	Hemispherical bowl

Abodes of Bhuvana-pati Celestial Beings.

The abodes of Bhuvana-pati celestial beings are located in an area of 178000 yojanas after leaving off an area of one thousand yojanas above and one thousand yojanas below from the aggregate area of 180000 yojanas, which forms the stratum of रत्नप्रभा Ratna Prabhā earth. They are arranged in rows in the North and South, forming उत्तरश्रेणी Uttara s'reṇi, Northern Row and दक्षिणश्रेणी Dakṣiṇa s'reṇi, Southern Row.

The number of abodes in the two rows is as follows:—

	Number of abodes. in Northern Row	Number of abodes in Southern Row.
Asura Kumāra	3000000	3400000
Nāga Kumāra	4000000	4400000
Suvarṇa Kumāra	3400000	3800000
Vidyut Kumāra	3600000	4000000
Agni Kumāra	3600000	4000000
Dvīpa Kumāra	3600000	4000000
Udadhi Kumāra	3600000	4000000
Dis'i Kumāra	3600000	4000000
Vāyu Kumāra	4600000	5000000
Stanit Kumāra	3600000	4000000
	13660000	40600000
	Total 77200000 (of both Rows)	

Indras of Bhuvana-pati gods.

There are two Indras—one for the Northern Row and one for the Southern Row—for each of the ten kinds of Bhuvana-pati gods. Twenty Indras for the whole group. They are:—

	Southern Row.	Northern Row.
Asura Kumāra	चमरेन्द्र Camarendra	बलीन्द्र Balindra
Nāga Kumāra	धरणेन्द्र Dharanendra	भूतानेन्द्र Bhūtānendra
Suvarṇa Kumāra	वेणुदेवेन्द्र Venudevendra	वेणुदालिन्द्र Veṇudālindra
Vidyut Kumāra	हरिकन्तेन्द्र Harikantendra	हरिसहेन्द्र Harisahendra
Agni Kumāra	अग्निशिखेन्द्र Agnis'ikhendra	अग्निमानवेन्द्र Agnimānavendra
Dvīpa Kumāra	पूर्णोन्द्र Purnendra	विशिष्टेन्द्र Viśiṣṭhendra
Udadhi Kumāra	जलकन्तेन्द्र Jalakantendra	जलप्रमेन्द्र Jalaprabhendra
Dis'i Kumāra	अमितगतीन्द्र Amitagatindra	अमितवाहनेन्द्र Amitavāhendra
Vāyu Kumāra	वेलम्बेन्द्र Velambendra	प्रभजनेन्द्र Prabhajanendra
Stanit Kumāra	घोषेन्द्र Ghoṣendra	महाघोषेन्द्र Mahā-ghoṣendra

अग्रमहिषी Agra-mahisī, Chief consorts of Indras.

चमरेन्द्र Camarendra and **बलीन्द्र** Balindra, the two Indras of the Asura Kumāra group, have each of them, five अग्रमहिषीs Agra-mahisī, chief consorts, the rest have six each.

आयुः Ayuh, Allotted term of Life of Bhuvana-pati gods.

The minimum and maximum आयुः Ayuh, Allotted term of life, of the Indras, their consorts, ordinary gods, and goddesses is given in the following Table.

TABLE.

Kinds of gods	Minimum term life.	Maximum term of life.
चमरेन्द्र Camarendra (Indra of Southern Region.)	The minimum term of life of these gods and of goddesses is 10000 years.	One Sāgaropam.
बलीन्द्र Balindra (Indra of Northern Region.)		Something more than one Sāgaropam.
Remaining nine Indras of Southern Region.		1½ Palyopama.
Remaining nine Indras of Northern Region.		Something less than two Palyopamas.
अग्रमहिषी Agra-mahisī The chief consorts of Camarendra.		3½ Palyopamas
अग्रमहिषी Agra-mahisī The chief consorts of Balindra.		1½ Palyopamas.
Other goddesses.		3½ Palyopamas.

व्यन्तर Vyantara, Peripatetic Celestial Beings

The Vyantara celestial beings are of the under-mentioned eight kinds viz:—

1. पिशाच Pisāca

2. भूत Bhūta
3. यक्ष Yakṣa
4. राक्षस Rākṣasa
5. किन्नर Kinnara
6. किंपुरुष Kimpuruṣa
7. महोरग Mahoraga
8. गन्धर्व Gandharva.

1. पिशाच Piśāca-celestial beings are handsome, charming and powerful. They are of the under-mentioned fifteen varieties:-
 1. कुष्मांड Kuṁmāṇḍa 2. पटक Pataka 3. जोष Joṣa 4. आन्हिक Anhika
 5. काल Kāla 6. महाकाल Mah kāla 7. चोक्ष Cokṣa 8. अचोक्ष Acokṣa
 9. तालपिशाच Tāla-piśāca 10. मुखरपिशाच Mukhara-piśāca 11. अध-
 स्तारक Adhas-tāraka 12. देह Deha 13. महादेह Mahā-deha, 14. तूद-
 श्रीक Tūdas nika and 15. वनपिशाच Vana-piśāca.

भूत Bhūta-gods are beautiful with lovely faces. They besmear their bodies with pastes of various kinds. Bhūta-gods are of nine varieties. They are 1. स्वरूप Svarūpa 2. प्रतिरूप Prati-rūpa 3. अतिरूप Ati-rūpa, 4. भूतोत्तम Bhūtottama 5. स्कंदिक Skandika 6. महास्कंदिक Mahā-skandika 7. महावेग Mahā-vega 8. प्रतिछत्रा Prati-chatrā and 9. आकाशगा Ak s'agā.

यक्ष Yakṣa-gods are deep-thinking and attractive, with their bodies of well-proportioned measure and weight. The palms of their hands, soles of their feet, their nails, palate, tongue and lips are red. They put on precious diadems on their heads and brilliant ornaments on different parts of their bodies. The Yakṣas are of the following thirteen varieties viz. 1. पूर्णभद्र Pūrṇabhadra, 2. माणिभद्र Māṇi-bhadra 3. श्वेतभद्र Ś'veta-bhadra, 4. हरिभद्र Hari-bhadra 5. सुमनोभद्र Sumano-bhadra 6. व्यतिपातभद्र Vyatipāta-bhadra 7. सुभद्र Su-bhadra 8. सर्वतोभद्र Sarvato-bhadra 9. मनुष्ययक्ष Manu-ṣya-yakṣa 10. धनाधिप Dhanādhipa 11. धनाहार Dhanāhāra 12. रूपयक्ष Rūpayakṣa and 13. यक्षोत्तम Yakṣottama.

राक्षस Rākṣasa-gods are fear-inspiring, formidable, and cruel with long red lips. They put on bright terrifying ornaments and besmear their bodies with a variety of foul-smelling pastes. They

are of the following seven varieties, viz 1. भीम Bhima 2. महाभीम Mahā-bhima 3. विघ्न Vighna 4. विनायक Vināyaka 5. जलराक्षस Jala-rākṣasa 6. यक्षराक्षस Yakṣa-rākṣasa and 7. ब्रह्मराक्षस Brahma-rākṣasa.

किन्नर Kinnara-gods are calm with handsome faces. They put on valuable diadems on their heads. They are of the following ten varieties viz 1. किन्नर Kinnara 2. किंपुरुष Kim-puruṣa 3. किंपुरुषोत्तम Kim-puruṣottama 4. हृदयंगम Hridayam-gama. 5. रूपशालिन् Rupa-s'ālin 6. अनिन्दित Anindita 7. किन्नरोत्तम Kim-narottama 8. मनोरम Manorama 9. रतिप्रिय Rati-priya and 10. रतिश्रेष्ठ Rati-s'reṣtha.

किंपुरुष Kim-puruṣa-gods have handsome arms and legs. They have beautiful faces and they wear various ornaments on their bodies. They are of the following ten varieties-viz 1. पुरुष Puruṣa 2. सत्पुरुष Sat-puruṣa 3. महापुरुष Mahā-puruṣa 4. पुरुषवल्लभ Puruṣa-vallabha 5. पुरुषोत्तम Puruṣottama 6. अतिपुरुष Ati-puruṣa 7. महादेव Mahādeva 8. मरुत् Marut 9. मेरुप्रभ Meru-prabha and 10. यशस्वंत Yas'asvanta.

महोरग Mahoraga-gods are very impetuous, with lovely faces. Their bodies are large with well-developed extensive shoulder and neck. They put on ornaments of various designs on their bodies. They are of the following ten varieties viz-1. भुजंग Bhu-janga 2. भोगशालिन् Bhoga-s'ālin 3. महाकाय Mahā-kāya 4. अतिकाय Ati-kāya 5. स्कन्धशाखिन् Skandha-s'ākhin 6. मनोरम Manorama 7. महावेग Mahāvega 8. महेश्वक्ष Mahes'vakṣa 9. मेरुकांत Merukānta and 10. भास्वंत Bhāsvanta.

गन्धर्व Gandharva-gods have handsome appearance, lovely faces and sweet speech. They wear diadems on their heads and necklaces on their necks. They are of the following twelve varieties viz 1. हाहा Hāhā, 2. हूहू Hūhū 3. तुम्बरु Tumbaru, 4. नारद Nārada 5. रषिवादक Rīṣi-vādaka 6. भूतवादक Bhūta-vādaka 7. कादंब Kādamba 8. महाकादंब Mahā-kādamba 9. रैवत Raivata 10. विश्वावसु Viśvāvasu 11. गीतरति Gīta-rati and 12. गीतयश Gīta-yas'a

	1 Pis'ca.	2. Bhūta.	3. Yakṣa.	4. Rākṣasa.
1	Kuṣmāṇḍa	Svarūpa	Pūrṇa-bhadra	Bhima
2	Pataka	Prati-rūpa	Māṇi-bhadra	Mahā-bhima
3	Joṣa	Ati-rūpa	S'veta-bhadra	Vighna
4	Anhika	Bhūtottama	Hari-bhadra	Vināyaka
5	Kāla	Skandika	Sumano-bhadra	Jala-rākṣasa
6	Mahākāla	Mahāskandika	Vyatipāta-bhadra	Yakṣa-rāk-sasa
7	Coksa	Mahāvega	Su-bhadra	Bhramha-rākṣasa
8	A-coksa	Pratichatrā	Sarvato-bhadra	
9	Tāla-pis'aca	Akās'agā	Manu-ya-yakṣa	
10	Mukhara-pis'aca		Dhanādhipa	
11	Adhastāraka		Dhanāhāra	
12	Deha		Rūpa-yakṣa	
13	Mahā-deha		Yaksottama	
14	Tudas'nika			
15	Vana-pis'aca.			

	5 Kinnara	6 Kim-purusa	7 Mahoraga	8 Gandharva
1	Kinnara	Puruṣa	Bhujāṅga	Hāhā
2	Kimpuruṣa	Sat-puruṣa	Bhogas'ālin	Hūhū
3	Kimpuruṣo't-tama	Mahā-puruṣa	Mahā-kāya	Tumbaru
4	Hridayaṅgama	Puruṣa-vriṣabha	Ati-kāya	Nārada
5	Rūpas'ālin	Puruṣottama	Skandha-s'āi- khin	Rusi-vādaka
6	Anindita	Ati-puruṣa	Manorama	Bhūta-vādaka
7	Kim-narottama	Mahādeva	Mahāvega	Kādamba
8	Manorama	Marut	Mahes'vakṣa	Mahā-kāda- mba
9	Rati-priya	Meruprabha	Merukānta	Raivata
10	Rati-s'reṣṭha	Yas'asvanta	Bhāsvanta	Vis'vāvasu
11				Gita-rati
12				Gita-yas'a.

Colour of Bodies of Vyantara Celestial Beings.

The colour of bodies of Vyantara celestial beings is as follows:—

—Colour of Body—

1. Pis'āca	Dark
2. Bhūta	Dark
3. Yakṣa	Dark
4. Rākṣasa	White
5. Kinnara	Dark-blue
6. Kimpuruṣa	White
7. Mahoraga	Dark
8. Gandharva	Dark

The individual Vyantara celestial beings have the under-mentioned distinguishing marks on their banners.

—Marks on Banners

1. Pis'āca	A Kadamba Tree
2. Bhūta	Sulasa Tree
3. Yakṣa	Banyana Tree
4. Rākṣasa	A club-shaped utensil used by ascetics resembling the foot of a bedstead.
5. Kinnara	As'oka Tree
6. Kimpuruṣa	Michelia Champaca
7. Mahoraga	The Betel Plant
8. Gandharva	The long bottle-gourd

— The Vyantara devas have the following sixteen Indras:—

Kinds of gods.	For Southern Division	For Northern Division
1. Pis'āca	Kālendra	Mahā-kālendra
2. Bhūta	Svarūpendra	Prati-rūpendra
3. Yakṣa	Purnabhadra	Māni-bhadra
4. Rākṣasa	Bhimendra	Mahā-bhimendra
5. Kinnara	Kim-narendra	Kim-puruṣendra
6. Kim-puruṣa	Sat-puruṣendra	Mahā-puruṣendra
7. Mahoraga	Ati-kāyendra	Mahā-kāyendra
8. Gandharva	Gita-ratindra	Gita-yas'endra

Dwelling Places for Vyantara Devas.

The dwelling-places for Vyantara gods are located in the intervening space of eight hundred yojanas remaining after leaving off a space of two hundred yojanas—one hundred yojanas below—from one thousand yojanas of Ratna Prabhā Earth left above.

They are arranged in the shape of numerous towns. Some of the dwelling-places in these towns are round on the external surface and square-shaped in the interior. On the low level, they resemble the pericarp of a lotus.

While diligently engaged in delightfully and happily enjoying the divine singing and dramatic performances of young celestial damsels accompanied by the constant playing of musical instruments and beating of drums, the Vyantara gods do not realize how easily thousands of years pass away in merriment.

Vāṇa-vyantara Celestial Beings.

Besides these, there is a species of Vyantara devas, known as Vāṇa-vyantara, which includes the under-mentioned varieties:—

- | | |
|----------------------|-------------------------|
| 1. अणपञ्ची Anapannī | 5. कंदित Kandita |
| 2. पणपञ्ची Paṇapannī | 6. महाकंदित Mahākandita |
| 3. ऋषिवादी Rṣivādi | 7. कोहंडिक Kohandika |
| 4. भूतवादी Bhūtavādi | 8. पतंग Pataṅga. |

Dwelling Places for Vāṇa-vyantara Devas

The dwelling-places for Vāṇa-vyantara gods are located in the intervening space of eighty yojanas remaining after leaving off a space of twenty yojanas—ten yojanas above and ten yojanas below—from one hundred yojanaa of Ratna Prabhā Earth left above.

The following are the sixteen Indras of Vāṇa-vyantara gods:—

1. Sannihitendra	7. Is'varendra	13. S'veta Indra
2. Sāmānendra	8. Mahes'varendra	14. Mahās'veta Indra
3. Dhātā Indra	9. Suvratendra	15. Pataṅga Indra ^a
4. Vidhātā Indra	10. Vis'ālendra	16. Pataṅga-pati Indra.
5. Rīṣi Indra	11. Hāsyendra	
6. Rīṣi Pālendra	12. Hāsyā-rati Indra	

The under-mentioned Table gives the minimum and maximum age-limits of Vyantara and Vāṇa-Vyantara gods and goddesses and their Indras and Indrānis:—

Table

Kinds of gods.	Minimum Age-limit.	Maximum Age-limit.
1. Vyantara and Vāṇa-vyantara gods	10000 Years	1 Palyopama
2. Vyantara and Vāṇa-vyantara goddesses	10000 Years	$\frac{1}{2}$ Palyopama
3. Indras	10000 Years	1 Palyopama
4. Indrānis	10000 Years	$\frac{1}{2}$ Palyopama.

ज्योतिष्क Jyotiṣka, Stellar Heavenly Bodies.

The classes of ज्योतिष्क Jyotiṣka, Stellar heavenly bodies are:—

1. सूर्य Surya, the Sun
2. चन्द्र Candra, the Moon
3. ग्रह Graha, the Planets.
4. नक्षत्र Naksatra, the Constellations
5. प्रकीर्णक तारका: Prakirṇaka Tārakāḥ, Scattered stars.

The **ज्योतिष्क** Jyotiṣka, Stellar heavenly bodies are located in the upper portion of one hundred and ten yojanas of **तिर्यक् लोक** Tiryac Loka, the Middle World, which forms an intervening space of eighteen hundred yojanas—namely—nine hundred yojanas above the **मध्यरुचक प्रदेश** Madhya Rucaka Prades'a, the central Rucaka space in the middle of Mount Meru (whence the directions commence) and nine hundred yojanas below it.

They are arranged in the following order:—

The stellars begin at a height of 790 yojanas from the level of the earth on which we live. The lowest are the **Stars**. Ten yojanas above them are the **Suns**. Eighty yojanas above the suns are the **Moons**. Four yojanas above the moons, are the **Nakṣatras** (Constellations). Four yojanas above the Nakṣatras is the Planet **बुध** Buddha (Mercury). Three yojanas above it, is the Planet **शुक्र** S'ukra (Venus). Three yojanas above the Planet S'ukra is the Planet **बृहस्पति** Brihaspati Jupiter. Three yojanas above it is the Planet **मंगल** Maṅgala or **अंगारक** Aṅgāraka Planet Mars, and three yojanas above all of them is the Planet **शनिश्चर** S'anis'cara the Planet Saturn.

Thus included in a space of one hundred and ten yojanas, upto 900 yojanas from the level of the earth upwards are found the stellar classes of celestial bodies. The yojana to be calculated here is of 2000 kosas.

Some of these heavenly bodies are **चर** Cara, Moving round Mount Meru, and some of them are **स्थिर** Sthira, Immoveable. The stellar bodies within the **Manuṣya kṣetra** (human regions) are moving, while those outside it are immoveable.

Detailed descriptions of the various forms of movements of these heavenly bodies and of the distances of their orbits from the central Rucaka Prades'a are given in **सूर्यप्रज्ञप्ति** Sūryaprajnapti **चन्द्रप्रज्ञप्ति** Candraprajnapti and other works of a kindred nature.

Of *Sūryaprajñapti*, the fifth *Upāṅga*, Dr. Weber writes:—
 “In it we find the most remarkable statements concerning the Astronomy of the Jainas arranged in a systematic form of presentation.

It is an open question whether Greek influence made itself felt in this rectification; at any rate, we have to deal with an indigenous style of Indian Astronomy antecedent to the authoritative and preponderating influence of the Hellenes.”

This fact of the *Sūryaprajñapti* being a unique specimen of “an indigenous style of Indian Astronomy,” even prior to the days of Greek influence in the East, is believed in by other learned scholars such as Dr. Hermann Jacobi, Leumann, Thibaut etc also, and its importance in the light of Jaina history is self-evident.

वैमानिक Vaimānika Celestial Beings.

There are two kinds of Vaimānika celestial beings viz. 1. कल्पोपपन्न Kalpopapanna, Born in the twelve heavens and with ten grades, and 2. कल्पातीत Kalpātita, Born beyond the twelve heavens. These have no grades or classes. They are all alike. These are the celestial beings residing in the nine ग्रैवेयक Graiveyaka and five अनुत्तर Anuttara heavens.

कल्पोपपन्न Kalpopapanna Celestial Beings.

There are twelve kinds of Kalpopapanna celestial beings residing in the respective heaven in which they are born. They are:—

1. सौधर्मदेवलोक Saudharma Deva-loka
2. ईशान देवलोक Is'āna Deva-loka
3. सप्तकुमार देवलोक Sapta Kumāra Deva-loka
4. माहेन्द्र देवलोक Māhendra Deva-loka
5. ब्रह्म देवलोक Brahma Deva-loka
6. लांतक देवलोक Lāntaka Deva-loka
7. शुक्रदेवलोक S'ukra Deva-loka

8. सहस्रार देवलोक Sahasrāra Deva-loka
9. आनत देवलोक Ānata Deva-loka
10. प्राणत देवलोक Prānata Deva-loka
11. आरण देवलोक Arana Deva-loka
12. अच्युत देवलोक Acyuta Deva-loka

Distinguishing Marks.

The twelve kinds of Vaimānika celestial beings have the under-mentioned distinguishing marks on their diadems and other ornaments:—

1. Saudharma	Deer
2. Is'āna	Buffalo
Sanat Kumāra	Hog
4. Māhendra	Lion
5. Brahma	She Goat
6. Lāntaka	Frog
7. S'ukra	Horse
8. Sahasrāra	Elephant
9. Ānata	Serpent
10. Prānata	Rhinoceros
11. Ārana	Bull
12. Acyuta	Goat

Number of Vimānas.

The following Table gives the number of Vimānas for the respective heavens:—

Deva-loka.	Number of Vimānas.
1. Saudharma	3200000
2. Is'āna	2800000
3. Sanat Kumāra	1200000
4. Māhendra	800000
5. Brahma	400000

6. Lāntaka	50000
7. S'ukra	40000
8. Sahasrāra	6000
9. Ānata	400
10. Prānat	400
11. Arāṇa	300
12. Acyuta	300
Lower Graiveyaka	111
Middle Graiveyaka	107
Upper Graiveyaka	100
Anuttara	5
Total	8497023

Colours of Vimānas.

Vimanas of

Colour of Vimānas.

1. Saudharma	}	Black Green Red Yellow White
2. Is'āna		
3. Sanat Kumāra	}	Green Red Yellow White
4. Mahendra		
5. Brahma	}	Red Yellow White
6. Lāntaka		
7. S'ukra	}	Yellow White
8. Sahasrāra		
9. Ānata	}	White
10. Prānata		
11. Arāṇa	}	
12. Acyu		
Bhuvana-pati	}	Variegated colours.
Vyantara		
Jyotiska		

Saudharma Deva-loka and Is'ā Deva-loka with their respective Vimānas are supported by घनोदधि Ghanodadhi, an ocean with ice-like frozen water, 20000 yojanas in depth, circular in form, under each of the seven hell-worlds. The third, fourth and the fifth deva-lokas are supported by घनवात Ghana-vāta, a layer

of thick dense highly compressed air of the density of thick clarified butter, encircling the Ghanodadhi. The sixth, seventh and eighth deva-lokas are supported by a combination of Ghanodadhi and Ghana-vāta. The remaining deva-lokas and their Vinānas are supported by आकाश Akāśa, Clear space.

Height, Age-limit and Sexual Desires of Celestial Beings.

Bodies of celestial beings are of various heights. The age-limit of their existence as gods, varies in different deva-lokas. The sexual desires of various kinds of celestial beings are fulfilled in various ways. A statement of heights, age-limit, and the ways of accomplishing sexual desires, is given in the following Table:—

Table

Kind of gods	Height	Maximum Age-limit	Sexual Enjoyment
Bhuvana-pati	7 hands	Sāgaropam +	Bodily sexual enjoyment like human beings
Vyantara	7 hands	One Palyopam	
Jyotiṣka	7 hands	One Palyop +	
Sandharma	7 hands	Two Sāgaropm	
Isāna	6 hands	Two Sāgaras +	By Touch
Sanat Kumāra	6 hands	7 Sāgaras	
Mahendra	5 hands	7 Sāgaras +	By Touch
Brahma	5 hands	10 S garas	Sight of beauty
Lāntaka	4 hands	14 Sāgaras	Sight of beauty
S'ukra	4 hands	17 Sāgaras	Hearing songs
Sahasrāra	3 hands	18 Sāgaras	Hearing songs.
Ānata	3 hands	19 Sāgaras	By mind only
Pranata	3 hands	20 Sāgaras	
Ārana	3 hands	21 Sāgaras	
Acyuta	3 hands	22 Sāgaras	Devoid of Manifest Sensual pleasures.
Nine Graiveyakas	2 hands	31 Sāgaras	
Five Anuttara	1 handā	33 Sāgaras	

Food Respiration and Les'yās of Celestial Beings.

A living being formed by the union of the semen of the male with the blood of the female, gets its food-supply from the uterine blood-vessels of the mother. When a soul goes from one condition of existence to another, it assimilates the molecules of Āhāraka matter, and also speech-matter in the case of more than one-sensed and of mind-matter in the case of rational beings.

The āhāraka molecules form the physical body of human and sub-human beings, the Vaikriyaka (transformable) body of celestial and hellish beings, and the आहारक Āhāraka, Assimilative body in case of saints with supernatural powers. These molecules are reduced to a primary solid and liquid form. The completion of the capacity to do it, is the 1. आहारक पर्याप्ति Āhāraka Paryāpti, Assimilative Development. The solid portions develop into bone etc, hard substances, and the liquid into blood, bile etc, the fluid substances of the body.

The completion of the capacity to do it, is the 2. शरीर पर्याप्ति Śarīra Paryāpti, Body Development. The molecular matter assimilated by the soul is further formed into sense-organs; the completion of the capacity to do it, is the 3. इन्द्रियपर्याप्ति, Indriya Paryāpti, Sense Development. The wear and tear of the body is made up by ceaseless respiration. The completion of the capacity to do it, is 4. श्वासोश्वासपर्याप्ति S'vāsoś'vāsa Paryāpti or आणपाण पर्याप्ति, Āṇa-pāṇa Paryāpti, Respiratory Development. The completion of the capacity to form speech-molecules and mind-molecules into speech and mind is respectively the 5 वचनपर्याप्ति Vacana Paryāpti, Speech Development, and 6. मनपर्याप्ति Mana Paryāpti, Mind Development.

The beginning of the acquiring of 4, 5, or 6 capacities is simultaneous; but their completion is in the order in which they are named. From the first kind, each successive development takes more time to complete itself than its predecessor.

Each one individually and all the six collectively never take

more than one अन्तर्मुहूर्ते Antar Muhūrta, the minimum of which is nine समय Samayas, and maximum is 48 minutes minus one instant. "

Regarding the three modes of taking food-material viz.
 1. ओजाहार Ojāhāra, Food-material derived from blood of the mother. 2. लोमाहार Lomāhāra, Food-material obtained through the innumerable pores of the skin and 3. प्रक्षेपाहार Prakṣepahāra or कवलाहार Kavalāhāra, Taking of food-material by mouth. All अपर्याप्त A-paryāpta, Undeveloped, one-sensed, two-sensed, three-sensed, four-sensed and five-sensed (undeveloped) living beings are ओजाहारी Ojāhāri, capable of taking food-material from their seat of production. All पर्याप्त Paryāpta, Developed living beings including पर्याप्त Paryāpta, Developed one-sensed beings, नारक Nārakas, Hellish Beings and देव Deva, Celestial beings have लोमाहार Lomāhāra, Food-material obtained through the pores of the skin; and पर्याप्त वेइन्द्रिय Paryāptā Beindriya, two-sensed, तेइन्द्रिय Teindriya, three-sensed, चउरेन्द्रिय Caūrendriya, four-sensed, पञ्चेन्द्रिय तिर्यञ्च Pancendriya Tiryanca, five-sensed sub-humans, and पञ्चेन्द्रिय मनुष्य Pancendriya Maṇuṣya, Human beings take कवलाहार Kavalāhāra, Food-material by mouth.

Celestial beings take लोमाहार Lomāhāra, Food-material by the pores of the skin. भुवनपति Bhuvana-pati and व्यन्तर Vyantara celestial beings with the minimum age-limit of ten thousand years, experience a desire for food at an interval of one day and one night and they fulfil their desire with excellent अचित्त Acitta, Lifeless materials. Celestial beings with an age-limit of more than ten thousand years up to something less than one Sāgaropam, take their food at an interval of two to nine days, upto one thousand years for celestial beings with an age-limit of one Sāgaropam. The limit advancing further by 2 to 9 days for each increase of every Samaya in age beyond ten thousand years, goes on increasing till a limit of an interval of one thousand years between each meal is reached for an age-limit of one Sāgara.

Celestial beings with an age-limit of one Sāgaropam and

above viz some Bhuvana-pati and Vyantara gods and all Vaimānika, Graiveyaka and Anuttara Vaimānika gods take their food-material at an interval of as many thousand years as they have an age-limit in Sāgaras. Thus:-Vaimānika celestial beings with an age-limit of four Sāgaropams take their food at an interval of four thousand years and gods of Anuttara Vimānas with an age-limit of 33 Sāgaropams take their food at an interval of thirty-three thousand years.

Respiration.

With regard to respiration, celestial beings with an age-limit of ten thousand years, take a respiration at an interval of seven स्तोक्स Stokes, or one लव Lava, a period of time taken by 49 respirations of an adult human being.

Celestial beings with an age-limit of more than ten thousand years upto some-thing less than one Sāgaropam take a respiration at an interval of one मुहूर्तपृथक्त्व Muhūrta Prithaktva, A period of two to nine muhūrtas, upto one fortnight, for celestial beings with an age-limit of one Sāgaropam The limit advancing further by 2 to 9 muhūrtas, for increase of every Samaya in age beyond ten thousand years, goes on increasing till a limit of an interval of one fortnight between each respiration is reached for an age-limit of one Sāgaropam.

All the celestial beings with an age-limit of one Sāgaropam and beyond, take a respiration at an interval of as many fortnights as they have an age-limit in Sāgaropams. Thus:—Vaimānika celestial beings with an age-limit of four Sāgaropams take a respiration at an interval of four fortnights, and gods of Anuttara Vimānas with an age-limit of 33 Sāgaropams take a respiration at an interval of thirty-three fortnights.

Les'yā.

The six thought-tints produced by a particular activity of the soul, by means of which, it is tinted with पुण्य Punya, Merit and पाप Pāpa, Demerit, are called लेस्याs Les'yās. The colour of the Karmans or of the souls affected by them is

determined by their particular tint of merit or demerit, i-e by their particular **les'yā**. These **les'yās** are designated as. १. कृष्ण **Kṛṣṇa**, Black, 2. नील **Nīla**, Blue, Indigo, 3. कापोत **Kāpota**, Grey, 4. तेज **Tejo**, Red, 5. पद्म **Padma**, Pink and 6. शुक्ल **S'ukla**, White, corresponding with the thought-paints indicated by the particular colour.

They are either meritorious or sinful. Sinful **les'yās** give rise to black, indigo and grey colours. Meritorious **les'yās** give rise to red, pink and white colours.

In illustration of thought-tints produced by these **les'yās**, an account is given in Jaina books, of six persons who having lost their way in a big forest happen to come under a big जम्बुवृक्ष **Jambu Vrikṣa**, Tree of Rose-apples. They were hungry and all of them desired to eat some Rose-apples. One of them said "Let us cut down the root of the tree, and we shall be able to eat plenty of them." Another said, "Let us leave the root in tact, but cut off the trunk." The third said "Let us spare the root and the trunk but chop off all the big branches of the tree." The fourth said, "Let us spare the root, the trunk, and all the big branches but cut off only a few small twigs bearing ripe fruits." The fifth said, "Let us spare the root, the trunk, big and small branches, but let us pluck out only ripe fruits from the nearest twigs." The sixth man said "Let us spare the root, the trunk, big and small branches and even the ripe fruits on the tree. Let us pick up the ripe fruits that have fallen here on the ground from the tree and let us hereby satisfy our hunger."

कृष्णलेइया **Kṛṣṇa Les'yā**, Black Thought-tint. A man affected with this **les'yā**, tries entirely to destroy everything that had excited his anger, malice etc. Denizens of hell and human beings undertaking concerns involving the destruction or wholesale slaughter of human beings or lower animals and some cruel demi-gods have this **les'yā** in a marked degree. The individual affected with this **les'yā** goes to a tree and uproots the whole well-grown tree in order to eat only a few fruits growing on it. The aura of wicked and sinful persons is **black**.

नीललेइया Nila Les'yā, Blue or Indigo Thought-tint. This is a little better than the last. It is like the man sparing the root, but cutting the trunk of the tree. The man does not entirely destroy the object of his anger, hatred or malice, but he causes greater injury than is necessary or just. The colour of the aura of a person possessing this **les'yā**, resembles the colour of **अशोकवृक्ष** As'oka Vrikṣa, the As'oka Tree or of the feathers of the bird **चास** Cāsa, Blue Jay, or the colour of **वैडूर्यरत्न** Vaidūrya Ratna, Cat's Eye jewel.

कापोतलेइया Kāpota Les'yā, Grey Thought-tint. This is slightly better than the last. It is like sparing the root and trunk of the tree but cutting off all the big branches. The main desire is to cause pain or injury in order to gain his end. "Achieve by any means, fair or foul" "the end justifies the means" will belong to this **les'yā**. The colour of the aura of the person with this **les'yā**, resembles the colour of the feathers of the cuckoo, or that of the neck of a pigeon.

तेजोलेइया Tejo Les'yā, Orange-red Thought-tint. This is better than the last. The man with this **les'yā**, tries to achieve his end with as little harm or injury to others as possible. The man is careful to avoid injury to the root, trunk and big branches but cuts off only a few small twigs laden with fruits. The colour of the aura of the person with this **les'yā** resembles the colour of vermilion or the rising Sun, or of the beak of a parrot.

पद्मलेइया Padma Les'yā, Pink Thought-tint. This is a brighter hue. Man with this **les'yā** is very careful not to do injury or pain to others even for the sake of his own good. He is careful not to inflict any injury to the root, trunk, big and small branches, but plucks the ripe fruits from the nearest branches. The colour of the aura of the person with this **les'yā** resembles the colour of yellow orpiment or of turmeric.

शुक्ललेइया S'ukla Les'yā, White Thought-tint. This is the

brightest-most auspicious hue. This **les'yā** is found in persons who are god-fearing, benevolent and pious. It indicates purity of intention, compassion, and a life involving no loss or pain to others. The man, in the illustration, is satisfied only with picking up ripe fruits that have fallen to the ground under the tree.

The inhabitants of the best **bhoga-bhūmi** (like those of the first age of our **avasarapini** era) have white **les'yā** like the Sun; tho seof the middle **bhoga-bhūmi** have white like the moon.

The colour of the aura of religiously virtuous people and of saints is pure shining white, with a very slight bluish tint. Yogis and those who are engaged in deep meditation about the Soul have **शुक्ललेइया S'ukla Les'yā**, White thought-tint.

Bhuvana-pati and **Vyantara** gods have the first four **les'yās** viz **कृष्णलेइया Kṛṣṇa Les'yā**, **नीललेइया Nīla Les'yā**, **कापोतलेइया Kāpota Les'yī**, and **तेजोलेइया Tejo Les'yā**. **परमाधामी Paramādhāmi**, Menial gods, have **कृष्णलेइया Kṛṣṇa Les'yā** only.

ज्योतिषी Jyotiṣi and **सौधर्म Sandharma** and **ईशान Is'āna** gods have **तेजोलेइया Tejo Les'yā**. **सनत्कुमार Sanat Kumāra**, **माहेन्द्र Māhendra** and **ब्रह्मदेवलोक Brahma-devaloka** have **पद्मलेइया Pद्ma Les'yā**.

All the other celestial beings of a higher grade with an age-limit of more than ten **Sāgaropams**, viz gods of **Lāntaka**, **S'ukra**, **Sahasrāra**, **Ānata**, **Prānata**, **Arāṇa** and **Acyuta deva-lokas**, the gods of the nine **Graiveyaka**, and the gods of **Anuttara Vimāns** have **शुक्ललेइया S'ukla Les'yā**.

The Avadhi Jnāna of Celestial Beings.

All celestial beings possess **अवधिज्ञान Avadhi Jnāna**, Visual Knowledge, at birth. The extent of the **Avadhi Jnāna** varies with their age-limit.

Bhuvana-pati gods with an age-limit of ten thousand years and Vyantara and Vāṇa-vyantara gods have a minimum range of vision of twenty-five yojanas. The Bhuvana-pati gods of the Asura Kumāra variety, have a maximum range of vision of असंख्याता A-saṁkhyātā, Innumerable continents and oceans; the remaining nine varieties of Bhuvana-pati gods, are able to see a limited number of them.

ज्योतिष्क Jyotiṣka, Stellar gods have a minimum as well as maximum range of vision extending over a limited number of continents and oceans.

The gods of Saudharma and Is'āna deva-lokas see as far as the lower limit of रत्नप्रभा Ratna Prabhā Earth.

The gods of the Sanat Kumāra and Māhendra deva-lokas see as far as the lower limit of शर्कराप्रभा Ś'arkarā Prabhā Earth.

The gods of the Brahma and Lāntaka deva-lokas, with the highest age-limit, are able to see as far as the lowest limit of बालुकाप्रभा Vālukā Prabhā Earth.

The gods of the S'ukra and Sahasrāra deva-lokas are able to see as far as the lowest limit of पंकप्रभा Paṅka Prabhā Earth.

The gods of Anata, Prāṇata, Arāṇa and Acyuta deva-lokas are able to see as far as the lowest limit of धूमप्रभा Dhuma Prabhā Earth; the only distinction being that the gods of the Arāṇa and Acyuta deva-lokas see all the strata of the fifth earth more clearly and in full detail, in the downward direction.

The three lower and three middle Graiveyaka-gods are able to see the lowest limit of the तमःप्रभा Tamah Prabhā Earth.

The three upper Graiveyaka-gods are able to see the lowest, limit of तमःतमःप्रभा Tamah-tamah Prabhā Earth.

The Indras of the five Anuttara Vimāns have a range of vision extending from the top of the flag on their Vimānt in the upward direction to the lowest limit of the whole लोक Loka, Universe.

The Previous Birth of Celestial Beings.

In accordance with the inflexible law “जं लेसआ मरइ तं लेसआ उवज्जइ—Jam lesai marai tam lesaā uvajjai” Individuals are born with the same les'yās with which they die”, the celestial beings have various grades according to the les'yās with which they are born.

The four classes of celestial beings have the following ten grades: —

1. इन्द्र Indra—Powerful and of supreme authority like a king.
2. सामानिक Sāmānika—Powerful but not authoritative like the Indra, but like a father or a teacher.
3. पारिषद् Pāriṣada—Members of an assembly or council; courtiers.
4. आत्मरक्षक Atma-rakṣaka—Body-guards.
5. लोकपाल Loka-pāla—Protectors of the people—Guardians of the world.
6. अनीक Anika—The army, troops.
7. प्रकीर्णक Prakirṇaka—Miscellaneous gods.
8. अभियोग्य Abhi-yogya—The diligent class. That grade of celestial beings who transform themselves as conveyances as a horse, a lion, a swan, etc for the other grades.
9. त्रायंत्रिंश Trāyantrinśa,—Like ministers or priests. They are so-called because they are 33 in number.
10. किल्बिषिक Kilbiṣika—A kind of the lowest grade of gods performing the meanest action.

Agati आगति of Celestial Beings.

The आगति āgati, the previous births after which the celestial beings are born as gods during their divine existence is described in the undermentioned verses.

चर पंचिन्द्रिय तिरिया, गुणपती सुरभवे पञ्चत्तणे ।
 अज्झवसाय विसेसा, तेसिं गइ तारतम्मं तु ॥ १ ॥
 नरतिरि असंखजीवी, सव्वे नियमेण जंति देवेषु ।
 नियआउय समहीणा-उपसु ईसाण अंतेसु ॥ २ ॥
 जंति समुच्छिमन्निरिया भवणवणेसु न जोइभाईसु ।
 जं तेसिं उववाओ, पलियात्संखे स आऊसु ॥ ३ ॥
 बालत्तवे पडिबद्धा, उक्कडरोसा तवेण गारविया ।
 वेरेण य पडिबद्धा, मरिउं असुरेसु जायंति ॥ ४ ॥
 रज्जुग्महबीसभक्खण, जलजल्लणपवेसतण्हल्लुहदुहओ ।
 गिरिसिरपडणाउ मुया, सुहभावा हुंति वंतरिया ॥ ५ ॥
 तावस जा जोइसिया, चरमपरिवाय बंभलोगो जा ।
 जा सहसारो पंचिदि-तिरिया जा अच्चुआ सट्ठा ॥ ६ ॥
 जइल्लिग मिच्छदिट्ठी, गेविज्जा जाव जंति उक्कोसं ।
 पयमवि असइहंतो, सुत्तत्थं मिच्छदिट्ठीओ ॥ ७ ॥
 सुत्त गणहररइयं, तहेव पत्तेयबुद्धरइयं च ।
 सुयकेवल्लिणा रइये, अभिन्नदसपुव्विणा रइयं ॥ ८ ॥
 अत्थं भासइ अरिहा, सुत्तं गुत्थंति मणहरा निउणा ।
 सासणस्स हियट्ठाप, तओ सुत्तं पवत्तइ ॥ ९ ॥
 पयमक्खरंपि एगं, जो नवि रोएइ सुत्तनिदिट्ठा ।
 सेसं रोयइ अ बहु मिच्छादिट्ठी मुणेयव्वो ॥ १० ॥
 छउमत्थसंजयाणं उववाओ उक्कोस सव्वट्ठे ।
 तेसिं सइढाणंपि य, जहन्नओ होइ सोहम्मो ॥ ११ ॥
 लंतंमि चउदसपुविस्स, तवसाईणं वंतरेसु तहा ।
 एसो उववायविहि, नियकिरियाठियाण सव्वो वि ॥ १२ ॥
 अणुवय महव्वपहि य, बालतवाकामनिज्जराप च ।
 देवाउयं निबंधइ सम्मदिट्ठी य जीवो ॥ १३ ॥
 नाणस्स केवलीणं, धम्मायरियस्स सव्वसाहूणं ।
 माई अवण्णवाई, किल्बिसियभावणं कुणई ॥ १४ ॥
 काऊयभूइकम्मे, पसिणापसिणे निमित्तमाजीवे ।
 इट्ठिरससायगरुओ, अभिओगं भावणं कुणई ॥ १५ ॥
 दुविहो खलु अभिओगो, दव्वे भावे य होइ नायव्वो ।
 दव्वंमि होइ जोगा, विज्जामंता च भावंमि ॥ १६ ॥

1. Nara pancindiya tiriya-nappati sura-bhave pajjattamam.
Ajjhavasāya visesā, tesim gai tāratamyam tu. 1
2. Naratiri asanikkhajivi, savve niyameva janti devesu.
Niyaāuya samabinā-nesu Is na antesu. 2
3. Janti samucchima-tiriya bhavana-vanesu na Joimāesu.
Jam tesim uvavāo paliyāsankhant sa āusu. 3
4. Balatave padibaddhā, nkkadarośa taveṇa gāraviyā
Verēṇa ya padibaddhā, mariam asuresu jayanti. 4
5. Rajjuggaha viśa bhakkhama jala jalāṇa pavesa tanha chula
duhāo,
Girisira padanāu muiyā, sukabhavā hunti Vantariyā. 5
6. Tāvasa jā Joisiy, caraga parivāya Bambha-logo jā,
Jā Sahasaro pancindi-tiriya jā Accuā sadḍhā. 6
7. Jai linga micchaditthi, Gevijja jāva janti ukkosam
Payamavi asaddahanto suttham micchaditthi. 7
8. Sutta Gaṇaharariyam, takeva patteya buddha raiyam ca
Suya Kevalinā raiyam abhinna dasa pavinā raiyam. 8
9. Attham bhāsai Arihā, suttam guthanti gaṇaharā niṇṇā
Sāsaṇassa hiyythāc, tae suttam pavattai. 9
10. Payamakkharampi egam, jo navi roāi suttanidditthe
Sesam royai a bahu micchaditthi mune-yavvo. 10
11. Chammattha sanjayāṇam uvavāo nkkosa savvatthe
Tesim saddhinampi ya, jahannaō hoi Sohamme. 11
12. Lantammi caudasapuvissa, tavaśiṇam Vantaresu talā
Eso uvavāyavihi, niya kiriy thiyāṇa savvo vi. 12
13. Anuvaya mahavvachi ya, b latava-kama-nijjarāc va
Devayam nibandhai, sammaditthi ya jīvo. 13
14. Niṇassa Kevaliṇam, Dhammāyariyassa savva s hūṇam
Māi avanṇavāi kilbisiya bhāvaṇam kuṇai. 14
15. Kāūya bhūi kamme, paṇāpasīṇe nimittamājīve
Iddhitasā sāyagaruō, abhiogam bhāvaṇam kuṇai. 15
16. Duvho khalu abhiogo, davve bhāve ya hoi nāyavvo
Davvammi hoi jogā, vijjā mantā ya bhāvammi. 16

1. Fully-developed human beings, and fully-developed five-sensed lower animals are born as celestial beings. There are, however, variations in their grades, in accordance with their thought activities.

[One individual, after death is born as a Bhuvana-pati god, another is born as a Vyantara-deva, a third as a Jyotiṣka and a fourth as a Vaimānika god. One god is born with immense affluence while another has meagre resources. One god has an age-limit of 33 Sāgaropama while another deva has an age-limit of ten thousand years only. All this state of varying existences is brought about by variations in the nature of thought-activities at death.]

2. All human beings and lower animals with an age-limit of असंख्याता Asaṅkhyātā, Innumerable years, are, as a rule, born as gods. They are born in the deva-lokas upto the Isāna-deva-loka with an age-limit equal to or less than their previous age-limit

[Human beings of this world have an age-limit of संख्याता Saṅkhyata, Limited number of years, say, 100 to 125 or 150 at the utmost. All yugalika human beings, lower animals and birds with an age-limit of असंख्याता Asaṅkhyātā, Innumerable years an infinitesimal part of a Palyopama, residing in भरतक्षेत्र Bharata kṣetra and वेरवत Airavata kṣetra and in any of fifty-six अंतरद्वीप Antara-dvipas, the islands known as Antara-dvipas, are born as Bhuvana-pati and Vyantara gods with an age-limit equal to or less than that in their previous life. Yugalika human beings with a higher age-limit are born as gods in the deva-lokas up to Isāna deva-loka, but not beyond, with an age-limit equal to or less than that in their previous life.]

3. समूर्च्छितिर्यन्त्र Samūrccchima tiryancas, Lower animals born by themselves, without any uterine cavity, are born as gods in Bhuvana-pati and Vyantara devalokas but not in Jyotiṣka. Because they are born with an age-limit of an infinitesimal part of a Palyopama.

4. Those, who are addicted to बालतप Bāla-tapa, Penances practised with ignorance, those who are very vehemently angry, those who are proud about their penances, and those who are intent on hostility, are born after death as असुरकुमार Asura kamāras.

5. Those, who while dying by strangulation at the neck with a cord, or by swallowing a poison, or by drowning in water or entering a blazing fire or by the misery of thirst or hunger or by a precepitous falling down from the top of a big mountain, die with meritorious intentions, are born, as Vyantara gods.

6. Hermits living in forests and partaking of green fruits and bulbs or roots, are born as gods upto ज्योतिष्क Jyotiṣka deva-loka, चरक Carakas, A class of wandering beggars who get food by violent means and परिव्राजक Parivrājakas, A class of wandering mendicant ascetics and a sanyāsi,—who holds a particular stick, go as far as ब्रह्मलोक Brahma-loka. Fully-developed five-sensed lower animals born from an eterns, go at the most upto Sahasrāra deva-loka and a Jaina lay-man goes, at the most, upto Aeyuta deva-loka after death.

7. One with a false belief but carefully observing all the duties of an ascetic, is born at the most in the nine Graiveyaka deva-lokas, even if he has no faith in the syllable of the original sacred canons and their meanings.

8. सूत्र Sutra, the original Scripture is composed by 1 गणधरा Ganadharas, chief disciples or apostles, as well as by a 2. प्रत्येकबुद्ध Pratyeka buddha—A great sage who is led to Salvation by fully knowing one thing only through his own intuition or by a 3. श्रुतकेवली Śruta kevalī, who has perfect knowledge of the scriptures or by a 4. Highly talented ascetic who is a thorough master of the ten complete pūrvas.

9. The Arihanta Tirthāṅkara Bhagavān explains the meaning and the clever apostles compose the Sūtras. There-after, the Sūtras exist for the welfare of the world.

master of the ten complete pūrvas.

9. The Arihanta Tīrthāṅkara Bhagavān explains the meaning and the clever apostles compose the Sūtras. There-after, the Sūtras exist for the welfare of the world.

10. He, who has no faith in any one sentence or syllable enjoined by the Scriptures and has full faith in the rest, should be known as a false believer.

11. The birth of ascetics who are possessed of imperfect knowledge (one not omniscient) takes place at the highest, upto सर्वार्थसिद्धिमान-Sarvārtha-siddha Vimāna, the celestial car named Sarvārtha Siddha. Their birth at the lowest, and the birth of a lay-man, having perfect faith in religion, take place in सौधर्म-Saudharma deva-loka.

12. The birth of an ascetic with a knowledge of the fourteen pūrvas, takes place upto लान्तक Lāntaka deva-loka, and the birth of hermits, saṃnyāsis and Buddhistic monks etc, takes place in Vyantara deva-loka. This limit set by the scriptures holds good in the case of those ascetics who are very keen about the observance of their sacred duties

13. A सम्मदिट्ठी जीवो Samma ditthi jivo, A soul having a right belief, acquires the age-limit of existence as a celestial being while observing the minor vows (of a lay-man) or the five great vows (of a Sādhu) as well as while practising penance through ignorance or enduring hunger, thirst etc from compulsion, without any desire to put a stop to the fructification of Karma.

14. He, who practises deceitful tactics towards or censures Right Knowledge, the Perfected Souls, the religious preceptors or the Sādhus, is born as a lower kind of god performing meanest frightful obscene actions

15. One who is busy with performing wedding investure with the nuptial cord and rites for welfare such as domestic cere-

monies at birth, death etc or one who is busy in stating to both, who asks or does not ask, omens and maintains himself on the Science of Augury (fore-telling of future happiness etc) or, one who is burdened with the pride of prosperity, enjoyment and happiness, is reduced, actuated as he is by the practice of fascination by charms and incantations, to a state leading to a birth, as a servant-god among subordinate gods, acting as servant gods called Abhiyogika gods.

16. This अभियोग abhiyoga, Practice of fascination by charms and incantations, leading to a birth among Abhiyogika gods, is of two kinds viz. 1. द्रव्यअभियोग Dravya Abhiyoga, that practised through the medium of any object such as a fruit or flowers or any other object subjected to the influence of incantations, and 2. भाव अभियोग Bhava Abhiyoga that practised by incantations and mental influence.

The Future Bhavas of Celestial Beings.

The गति Gati, the future existence of celestial beings is explained in the following two verses:

जंति सुरा संखाउय गब्भय पज्जत्त मण्यतिरिप्पसु ।
पज्जत्तेसु य बायरं भूदगपत्तेयगवणेसु ॥ १ ॥

1. Janti surā samkhāuya gabbhaya pajjatta maṇyatiṛiesu,
Pajjattesu ya bāyaram, bhudagapatteyagavanesu.

1. Celestial beings (after death) are born as well-developed (गर्भज Garbha-ja-Born from a womb,) human beings and lower animals and also as well-developed gross one-sensed beings such as earth-bodied or water-bodied souls or as प्रत्येक वनस्पति कायिक Pratyeka vanaspati-kāyika (Vegetable-bodied) with an individual soul for each member, (for which they had an intense longing during their celestial life) with an age-limit of limited calculable संखाउय Sankhāuya number of years.

2. तत्थवि सणंकुमार-प्पभिई एगिदिप्पसु नो जंति ।
आणयप्पुहा चविउं मणुप्पसु चेव गच्छंति ॥ २ ॥

2. Tattha vi Saṇam kumāra-ppabhai egindiesu ro jaṇṭā,
 Āṇaya pamuhā caviṇṇa maṇṇesu oeva gacchanti.

2. Even then, celestial beings beginning with Saṇat Kumāra to Sahasrāra gods (both inclusive) are not born as one-sensed beings. Celestial beings from Ānata deva-loka to those of the five Anuttara Vimānas (both inclusive) do verily go to human regions after death.

Siddhāyatanas in the Celestial World.

There are numerous सिद्धायतन Siddhāyatanas (Eternal temples and images) in the celestial world to which the celestial beings go for worship. The number of such eternal temples and the number of images existing there-in, is given in the following Table: --

Table.

Kind of Deva-loka	Number of Eternal Temples.	Number of images.
Bhuvana-pati	77200000	1389600000
Tirchā-loka	3199	383880
Saudharma	3200000	576000000
Is'āna	2800000	504000000
Saṇat Kumāra	1200000	216600000
M.endra	800000	144000000
Brahma Loka	400000	72000000
Lintaka	50000	90000000
Mahā s'ukra	40000	72000000
Sahasrāra	6000	1080000
Ānata	400	72000
Prānata		
Arana	300	54000
Acyuta		
Nine Graiveyaka	318	38160
Five Anuttara	5	600
Nandis'vara dvīpa	52	6448
Rucaka dvīpa	4	496
Kundala dvīpa	4	496
	85700282	15425836080

Chapter VI.

Third Previous Bhava

Marici.

In the Jambū Dvīpa surrounded by many oceans and continents with Mount Meru in its center, and in the southern half of Bharata Kṣetra भरतक्षेत्र, which is like a string applied to the bow and whose central district is watered by the two great rivers Gangā गंगा—the Ganges, and Sindhu सिन्धु—the Indus—there was a great town named Vinitā विनीता surrounded on all sides with numerous rows of magnificent trees, decorated with white sugar-canes, tall palmyra trees, and plants of red rice growing abundantly in its near-most boundary—a beautiful town, whose ground area was studded with numerous kinds of precious stones and emeralds; a great town, appearing beautiful by new families, was an actually new city like the Nāsatiya नसत्य gods in Amarāvati अमरावति—the city of gods—a great town proud of cleverness and strength like Sitā सीता proud of her two sons Kṛṣṇa कृष्ण and Lava लव; a great town elegant with broad thorough-fares and streets, like the broad eyes of amorous females; a great town, unseen by terrible defects, like Bibhiṣana विभीषण in the army of Rāmacandra रामचंद्र; a great town inhabited by excellent people like Pātāla Nagari पातालनगरी a town in Infernal Regions inhabited by Nāga Kumāra नागकुमार devas—a species of gods; a great town twelve yojans long and nine yojans in extent enclosed by very high golden fortress-walls adorned by numerous rows of excellent buildings and replete with wealth, gold and precious stones; a great town in which the citizens fond of spotless beauty, charm and youth, resembled Kāma-deva कामदेव—the god of Love, in which the young females possessing natural beauty and charm would laugh at heavenly nymphs by the excellence of their beauty and charm.

Besides, it was a great town, in which the word Mārgaṇa मार्गण meaning a bow was heard only amongst warriors, while there was no Mārgaṇa मार्गण beggar in the entire population; in

which Doshi दोषी, Drapers, alone entertained दोष्याभिलाष Doṣyā-bhīlāṣa—the desire of selling clothes, while others had no desire for दोष Doṣa—blemishes; in which elephants had their passage blocked only by trees, while people had no use of mace or any weapon; in which the word Vaira वर or Vajra वज्र meaning a diamond was applied to precious stones, but there was no mention of Vaira वैर Enmity, in the whole population.

S'ree Riṣabhadeva was the king of Vinītā. He was anointed and enthroned as a king by the Indras who went there with gold Kalas'a कलश water-pot in their hands on the shaking to and fro of their celestial seats; he established four varieties of families—namely 1. Ugra Kula उग्रकुल a family of police-magistrates. 2. Bhoga Kula भोगकुल a family of king's friends. 3. Rājanya Kula राजन्यकुल a family of king's family-members and relatives and 4. Kṣatriya Kula क्षत्रियकुल a race of Kṣatriyas—warrior race—and the military force consisting of four parts, viz—elephants, chariots, cavalry and infantry—and putting on divine ornaments such as gold bracelets, armlets, and the diadem beset with emeralds and precious stones, presented on the occasion by the Indras, king Riṣabha-deva governed his kingdom very judiciously.

The soul of Riṣabha-deva descending from the सर्वार्थसिद्ध-विमान Sarvārtha Siddha Vimāna took the form of a foetus in the embryo of श्री मरुदेवीमाता S'ree Maru-devi Mātā at the house of S'ree Nābhi Kulakara श्री नाभिकुलकर, portended by fourteen auspicious great dreams, on the fourth day of the dark-half of the month of Aśhāḍha, when the moon was in conjunction with Uttarāṣhāḍhā constellation. By the quivering of his lion-shaped throne in the heaven, by the supernatural influence of the mass of meritorious deeds of Riṣabha-deva accumulated in previous lives, देवेन्द्र Devendra—the king of the gods—went there out of devotion and joyfully made obeisance before the Lord in the uterus and his mother.

Kumāra Riṣabha-deva was born, like the full-moon, glad-

dening all the creatures of the three worlds for a moment, at mid-night with the moon in conjunction with Uttarāṣādhā constellation, on the eighth day of the dark-half of the month of Chaitra. On the quivering of their individual seats, the fifty-six दिग्गुमारी Digkumāris—the goddesses of all the directions दिशा-Dis'ā instantly performed their individual ceremonies of birth. The thirty-two Devendras देवेन्द्र-kings of the gods accompanied by their respective retinue, celebrated the festival of bathing at birth, on the golden peak of Mount Meru. On seeing the mark of a bull on his thigh, Nābhi Rājā lovingly named the child as Riṣabha-ऋषभ. By receiving a stalk of sugar-cane held in the hand of Indra, and offered to him, his family was appropriately styled as Ikṣvāku इक्ष्वाकु.

King Riṣabha-deva taught the under-mentioned seventy-two arts of males:—

1. Lekhanam लेखनं Writing 2. Gaṇitam गणितं Calculation
3. Gītam गीतं Singing 4. Nrityam नृत्यं Dancing 5. Vādyam वाद्यं Playing on musical instruments 6. Paṭhana पठन,—Reciting; reading
7. Śikṣā शिक्षा Teaching 8. Jyotiṣ ज्योतिष् Astronomy 9. Chandaḥ छन्दः Prosody 10. Alaṅkāra अलङ्कार Rhetory 11. Vyākaraṇa व्याकरण Grammar 12. Nirukti निरुक्ति Etymological explanation 13. Kāvya काव्य Poetry 14. Kātyāyanam कात्यायनम् Kātyāyana Sūtra 15. Nighantu निघण्टु Glossary 16. 17. Gaḥa-turagā-rohaṇam गजतुरगा-रोहणं Riding of elephants and horses. 18. Tayo śikṣā तयोःशिक्षा Their training. 19. Śāstrābhyāsaḥ शास्त्राभ्यासः Practice of swords, daggers, armoury etc. 20. Rasa रस Alchemy 21. Mantraḥ मन्त्रः Incantations. 22. Yantra यन्त्र Mechanical appliances 23. Viṣa विष Poisons 24. Khanya खन्य Mining. 25. Gandha vādyah गन्धवाद्यः Science of perfumery 26. Prākṛita प्राकृत Prākṛita dialect 27. Sanskrit संस्कृत Sanskrit 28. Paisāchik पैशाचिका Paisācika 29. Apabhraṁshā अपभ्रंशाः Ungrammatical vulgar dialect. 30. Smṛiti स्मृति Smṛiti 31. Purāṇa पुराण Purāṇas 32. Vidhi विधी Rituals; ceremonies. 33. Siddhānta सिद्धान्त Canonical works 34. Tarka तर्क Logic. 35. Vaidaka वैदक Medicine 36. Vēda वेद The sacred Vēdas.

37. Āgama आगम—The Scriptures 38. Saṃhitā संहिता—Saṃhitā 39. Itihāsa इतिहास Legends. 40. Sāmudrika सामुद्रिक—Science of lines etc 41. Vijnāna विज्ञान A doctrine maintaining that knowledge alone has real existence 42. Acharya Vidyā आचार्यकविद्या—The science of teachership. 43. Rasāyanam रसायनं The science of life-prolonging medicines 44. Kapatam कपटम्—The art of cunning devices 45. Vidyānuvāḍa darsana विद्यानुवाददर्शन—The teaching of repetition of knowledge. 46. Samskāra संस्कार Sacrament. 47. Dhūrta sambalakam धूर्तसम्बलकं The feeding of knaves. 48. Mani-karma मणिकर्म. Polishing of jewels 49. Taru-cikitsā तरुचिकित्सा The treatment of trees. 50. Khecarya खेचर्य—Magical power of flying in the sky 51. Mari-Kala मरीकला The art of assuming divine form 52. Indra-jāla इन्द्रजाल Magic 53. Pātala-siddhi पातालसिद्धि—The magical power of going to nether-world. 54. Yantraka यन्त्रक Mechanist. 55. Rasavati रसवती Cookery. 56. Sarva Karāṇi सर्वकरणि—Occupations of all kinds. 57. Prāśāda lakṣaṇam प्रासादलक्षणम्—Description of lofty buildings. 58. Paṇa पण Bargains 59. Citropala चित्रोपल Varieties of stones 60. Lepa लेप Anointing. 61. Carma Karmāṇi चर्मकर्माणि Working in leather. 62. Patracchēda पत्रच्छेद Plucking of leaves, 63. Nakhacchēda नखच्छेद—Removal of Nails. 64. Pātra parikshā. पत्र परिक्षा Examination of feathers. 65. Vas'ikaraṇam वशीकरणम् Subdugation by magical expedients. 66. Kāṣṭha-ghataṇa काष्ठघटन, Joining of wood. 67. Desha bhāṣā देशभाषा Language of the country. 68. Gāruda गारुड Referring to Gārudi-vidyā—the removal of poison of serpents by Mantras मन्त्र Incantation 69. Yogāṅga योगाङ्ग—The constituent parts of Yoga 70. Dhātu-karmāṇi धातुकर्माणि, Metallurgy. 71. Kevali-vidhi केवलिविधि—The methods of replying to questions asked.

Brāhmi was taught the Lipis लिपि hand-writing of eighteen kinds by Rajā Risaḥa-deva's right hand. Gaṇitam गणितं Calculation as—Das'a दश Ten (10) s'atam शतम् Hundred (100) Sahasram सहस्रं Thousand (1000) Ayutam अयुतं Myriad (10000) Laks'am लक्षं A lac; hundred thousand, (100000) Prayutam प्रयुतं Million (1000000) Koti कोटी: Ten millions (10000000) Arbudam अर्बुदं (100000000) Abjam अब्जं (1000000000) Kharva खर्व (10000000000) Quadrillion)

Nikharvam निखर्व (100000000000) Mahāpadmaṃ महापद्मं (1000000-000000) Shanku शङ्कु (10000000000000) Jaladhi जलधिः (100000-0000000000) Antyaṃ अन्त्यं (1000000000000000) Madhyam मध्य (10000000000000000) Parārdham परार्धं (100000000000000000) was taught to Sundari by the left hand; working in wood, metal, etc to Bharata, and Astronomy, Astrology etc were taught to Bahūbali.

The following sixty-four arts for females were also taught:-
 1. Nritya नृत्य Dancing 2. Aucitya औचित्य Behaving with propriety. 3. Citram चित्रं Painting 4. Vaditra वादित्र Musical choir.
 5. Mantra मन्त्र Incantation 6. Tantra तन्त्र Magical and mystical subjects. 7. Ghana Vrishti घनवृष्टि Showering from clouds. 8. Phalākṛīṣṭi फलकृष्टी-Bringing of fruits by magical attractive spell 9. Sanskrit jalpaḥ संस्कृतजल्प Talking with polished expression 10. Kriyā Kalpaḥ क्रियाकल्पः Body of rules on Ritual 11. Jñāna ज्ञान Superior knowledge 12. Vijnāna विज्ञानं Intelligence 13. Dambha दम्भ Hypocrisy 14. Ambustambhā अम्बुस्तम्भा Arresting of flow of water 15. Tali ताली Clapping of hands 16. Gīta गीत Singing i. e. Mānaṃ मानं Meter. Metrical arrangement of singing and clapping of hands 17. Akāra-gopana आकारगोपन The concealment of shape 18. Ar ma ropana आरामरोपण The planting of gardens 19. Kāvya-s'akti काव्यशक्ति The gift of composing poems 20. Vakrokti वक्रोक्ति Ambiguous expression 21. Nara lakṣhaṇaṃ नरलक्षणं The characteristic indications of husbands 22-23. Gaja haya vara parikṣhaṃ गजहयवरपरीक्षण, The examination of excellent elephants and horses 24. Vāstu s'uddhi laghu buddhi वास्तुशुद्धिलघुबुद्धि Keeness in accurate knowledge regarding buildings 25. Śākuna Vicāra शकुनविचार Examination of good omens 26. Dharmā chāra धर्माचारः Fulfilment of duties 27. Anjana अञ्जन Anointing 28. Chūrṇa-yoryogaḥ चूर्णयोगाः Combination of powders. 29. Grihi Dharma गृहिधर्म The duties of a house-holder 30. Suprasādana Kārma सुप्रसादनकर्म The act of pleasing 31. Kanaka-siddhi कनकसिद्धि-Accomplishment of gold. 32. Varṇikā Vṛiddhi वर्णिकावृद्धि Augmentation of pigment 33. Vāk pātava वोक्पाटव Cleverness in speech 34. Kara lāghava करलाघव Dexterity of hands 35. Lalita carāṇa

ललितवरण Graceful walking about. 36. **Taila surbhita-karana तल-सुरभिताकरण** Rendering oils fragrant with perfumes. 37. **Bhṛityo-pachāra भृत्योपचार** Conduct towards servants. 38. **Gehāchāra गेहा-चारो** Rules for houses. 39. **Vyākaraṇa व्याकरण** Grammar. 40. **Paranirakarana परनिराकरण** Removal of others. 41. **Vina-nāda वीणानाद** The sound of a lute. 42. **Vitandā-Vada वितण्डावाद** Discussion with a captious argument. 43. **Aṅkasthiti अङ्कस्थिति** The position of the lap. 44. **Janacāra जनाचार** The customs of the people. 45. **Kumbha-bhrama कुम्भभ्रम** Rotation of a pot. 46. **Sārisrama सारि-श्रम** Playing with dice. 47. **Ratna-mani-bheda रत्नमणिभेद** The examination of precious jewels. 48. **Lipi Pariccheda लिपिपरिच्छेद** Exact discrimination of writing. 49. **Vaidya Kriya वैद्यक्रिया** Medical Treatment. 50. **Kāma-viṣkaraṇa कामाविष्करणं** Manifestation of Kāma-sensual desires. 51. **Randhanam रन्धनं** Cocking. 52. **Cikur-bandha चिकुरबन्धः** Tying of hair. 53. **Śālī khandanam शाली-खण्डनम्** Crushing of rice and other similar grains. 54. **Mukh-Mandana मुखमण्डन** Beautifying of face. 55. **Kathā-Kathana कथाकथन** Story-telling. 56. **Kusuma sugatthana कुसुम सुगन्धन** Tying together well of flowers. 57. **Vara-vesha वरवेष** Most excellent method of putting on apparel. 58. **Sarva bhāṣhā vishesha सर्वभाषा-विशेष** Distinction between various languages. 59. **Vāṇitya वाणित्य** Trade; commerce. 60. **Bhojya भोज्य** Concerning what is eatable. 61. **Abhi-dhana parigñāna अभिधानपरिज्ञान** Complete knowledge of words. 62. **Ābharana yathāsthāna vividha paridhāna आभरणयथास्थान-विविधपरिधान** Various modes of putting on ornaments in their proper place. 63. **Antyāksharikā अन्त्याक्षरिका** The composition of verses from the last word of a syllable. 64. **Pras'na prahelikā प्रश्नप्रहेलिका** Riddles of questions.

Besides the above-named seventy-two arts suitable for males and the sixty four accomplishments suitable for females, Rājā Rishabha-deva taught Agriculture, Metallurgy, Painting, Pottery, Weaving, Shaving, Sculpture, Farming, Commerce, and the Cooking of unripe grains and fruits for the benefit of his subjects. He also introduced the political and social ethics of protecting the deserving persons and punishing wicked persons by conciliatory

words, bondage, &c. Rājā Rīṣabha-deva had no restriction what so-ever in teaching with a purity of heart, Grammar, Prosody, Story-telling, Composition of poems, Astronomy and other arts that he had acquired. He also taught the fixed rules of conduct in accordance with their respective functions, the ways of respecting elderly individuals and the arrangement of the people into castes in accordance with their individual occupations. This science of political and social ethics promulgated by Rājā Rīṣabha-deva is still prevalent during the present age as his eternal monument even in the minds of those who are devoid of the knowledge of what is suitable as well as of what is otherwise.

Rājā Rīṣabha-deva, equipped with elephants, horses and other paraphelia of royalty, and deciding the dubious questions of the populace, in relation to respective distinction, in apartments of families and in questions of disagreement on public welfare, passed his days, enjoying worldly pleasures with Sunandā सुनन्दा and Sumaṅgalā. सुमङ्गला Sumaṅgalā-devi gave birth to a twin Bharata भरत and Brāhmi ब्राह्मी and Sunandā gave birth to Bāhubali बाहुबलि and Sundari सुन्दरी.

In due course of time, Sumaṅgalā gave birth to other forty-nine male twins. Bharata and other princes, coming to their respective ages, became skillful in many arts.

Having thus taught the arts and the management of family-matters, leading the life of a house-holder for eighty three lac pūrvas while preserving the ordinary customs of the people and seeing the people devoid of the practice of Dharma suitable for the path of Mokṣa and on seeing them falling into the mire of Saṁsāra with an ever increasing sense of compassion in his heart, when the Sārasvata Lokantika-devas came there on the quivering of their thrones in heaven and requested Rājā Rīṣabha-deva to propel the wheel of Dharma. Bhagavān Rīṣabha-deva becoming free from the desire of worldly enjoyments called Bharata and his other sons to his presence and distributed his kingdom among his hundred sons.

Abandoning the burden of governing practically the whole world, and gladdening the hearts of the miserable and beggars by showering gold coins for one Gear and accompanied by four thousand rulers of countries like Kaccha कच्छ and Mahākaccha महाकच्छ who entrusted their kingdom to their sons, Rājā Riṣabha-deva sitting in a palanquin named Sudarśanā सुदर्शना adorned with a variety of pictures and carried by gods and demi-gods and surrounded by the excellent splendour of his retinue, went to the pleasure-garden near the town—which was like the amusement-garden of the wealth of all pleasure-gardens; he was practising very severe austerities; and abandoning all ornaments worn on various parts of his body, he tore out all the hair of his head, mustache and beard by four handfuls and bowing down before Siddha Bhagavantas accepted Sarva sāvadya virati सर्व सावद्यविरति i. e. Renunciation of all sinful enjoyments. When he was being heartily adored by thirty-two Indras and the gods of the four kinds with praiseworthy speech full of momentorous meaning Bhagavān Śrīe Riṣabha-deva, who had restrained the enjoyment of the five senses, renounced the world and became an ascetic.

Then, carrying the divine cloth placed by Devendra on his shoulder, and accompanied by Kaccha, Mahākaccha and other ascetics Bhagavān Śrīe Riṣabha-swāmi, giving up association with sinful engagement, guarding against three kinds of actions and unhindered, began to wander from village to village. At that time, people affluent with money and gold did not know what begging was and who can be its recipient; so, knowing Bhagavān who was going about as a medicant, to be their lord, they would bow down before him and would offer gold, elephants, horses, maidens, valuable garments, and other desirable articles, so Kaccha Mahākaccha and other ascetics not getting the required food, were greatly distressed bodily by pangs of hunger on account of continuous daily fasting. Bhagavān Śrīe Riṣabha-swāmi was all this time, observing a vow of complete silence; hence, having no other means at hand, they remained in the

forest living on ripe leaves fallen from trees.

Bhagavān himself perfectly firm like Mount Meru, on account of his superior body-constitution began to wander about without food, from village to village, quite alone, without the least sorrow on his part.

Nami (नमि) and Vinai विनमि the sons of Kaccha and Mahākaccha, desirous of getting the wealth of a kingdom went there and began to serve the Bhagavān with great devotion as if they were preserving a Chintāmani Ratna (चिन्तामणिरत्न) the magical thought-gem; philosopher's stone-fulfilling every desire of its possessor. Being pleased with their devotional service, the Nāgendra नागेन्द्र, king of the devas, gave them some magical spells and kingdoms in fairy-land. Perfectly satisfied, they went to their respective towns.

Bhagavān, with a body rendered slender by want of food, wandering from town to town and village to village, went to the town of Gajapur गजपुर in Kuru-desha. At that time Shree S'reyānsa Kumāra, the grand-son of Bāhubali actuated by an intense faith arising from a remembrance of events of previous life by the sight of Bhagavān Shree Rishabha-deva, fed the Bhagavān with fresh sugar-cane juice brought by some persons arriving there at that time, as a break-fast on the conclusion of fasting without food and water for one year. At that time there was a shower of gold coins and gods played celestial music. Citizens assembled there and S'reyānsa Kumāra narrated his whole account before them.

After break-fast, Bhagavān wandering in Bahali, Lankā and other countries and promoting the welfare of the people by his magnanimity although he was silent, engrossed in the practice of various kinds of penances, and observing vows without any calamities on account of the absence of such Vedniya-karma वेदनीय कर्म pain-producing karmas and the innocence of the people of the times, passed one thousand years there.

Bhagavān Sree Rīṣabha-deva, then, went to the town of Purimatāla **पुरिमताल** near Vinit Nagari. Remaining under a banyan tree in the pleasure garden named S'akata mukha **शकट-मुख** on the north-east corner of the town and observing a fasting of three days, Bhagavān Sree Rīṣabha-deva, the only friend in the three worlds, while deeply engrossed in excellent bright meditation, acquired the divine endless, Kevala gnāna **केवलज्ञान** capable of bringing to light the remotest meanings of all the objects in the universe as well as of those outside it, during the first half of the eleventh day of the dark fortnight of the month of Falguṇa **फाल्गुण** when the moon was in conjunction with the Uttarāṣāṭha constellation.

Devendras—the kings of the gods—knowing the occurrence of Kevala gnāna through the medium of their Avadhi gnāna **अवधिज्ञान**—by the quivering of their thrones due to the supernatural influence of the Kevala gnāna, proclaimed its occurrence by loud beating of drums which caused a severe agitation in the divine world and the whole space becoming filled with the sound of diamond armlets hanging down the arms of divine females dancing with extreme joy, the thirty-two Indras came there with their respective retinue and began to construct a Samavasaraṇa

At the place where the mass of fine dust had become calm by very fragrant cool breezes, where the dust had become tranquil by the sprinkling of water scented with the perfumes of saffron and camphor; where the floor of ground, set with precious stones, had been rendered hand-some by the flowers placed-over it knee-deep; here with the darkness arising from the smoke of burning incense created an apprehension of clouds in the minds of pea-cocks, where the rays of the sun had been hindered by the three canopies as white as the foam, over the gold throne embellished with gems and precious stones on all sides, beautified by the three silver ramparts shining brilliantly by gems, gold and bright light, with the vault of the sky, decorated by young sprouts of As'oka tree, set in motion by mild wind, in the

middle portion of the **समवसरण Samavasaraṇa** Raised dais, faultlessly prepared by gods, Bhagavān Ś'ri Rīṣabha Swāmi, the best teacher of the world, sat facing the East, worshipped by numerous gods and goddesses, and saying **नमो तिथस्स Namō Tittassa**,—obeisance to the congregation consisting of **साधु Sādhū** ascetics, **साध्वी Sādhvī**, Nuns, **श्रावक Śrāvakas** Male devotics and **श्राविका Śrāvika** Female devotees; where the gods from heavens were making proud sounds of **दुन्दुभि Dundubhi**, Kettle-drum; where darkness had been dispelled by **भामण्डल Bhāmaṇḍala**, the luminous circular disc of light moving in all directions; and where yak chowries as white as the mass of rays of the autumnal moon, were being waived to and fro.

The four varieties of gods, extremely delighted took their appropriate seats.

The entire vault of the sky became filled with flags of five colours, flowing from the tops of hundreds of thousands of celestial cars of gods and goddesses coming and going away from there.

At that time, persons appointed to convey the information of the arrival of Jines'vara Bhagavān to Bharata Mahārāja, hastily came to him simultaneously and informed him about the occurrence of acquisition of **केवलज्ञान Kevala Jnāna**, Perfect Knowledge to Bhagavān Ś'ri Rīṣabha-deva, and appearance of **चक्ररत्न Cakra-ratna**, the discus of a cakravartin in the armoury, governed by numerous demi-gods and capable of removing darkness, instantly by its unparalleled brilliance.

On hearing the account of both the messengers, Bharata Mahārāja thought, "cakra-ratna is only instrumental in the acquisition of the insignificant pleasure of this world, while the Perfect Knowledge of the Tirthaṅkara is the source of incomparable happiness in this world as well as in the next. With this idea in his mind, having seated Maru-devā Mātā, bewildered by the pangs of separation from her son, on an excellent female

elephant, Bharata Mahārājā joyfully started out in company with all his princes and the four-divisioned army, with the object of celebrating the occasion of acquisition of Kevala Jnāna.

Marching onward, Maru-devā Mātā, on seeing the magnificence of the splendour of canopies and other insignia of prosperity of Bhagavān Śrī Rīṣabha-deva, became absorbed in शुक्लध्यान Sukladhyāna absolute concentration on the soul and became an अंतकृत केवली Antakrita Kevali, and immediately attained Final Emancipation.

At that time, the demon-gods, knowing that Maru-devā Mātā was the first person to acquire Final Emancipation during that age, celebrated the festival of her Kevala Jnāna and they consigned her body to the milk-ocean.

Bharata Mahārājā then, very joyfully went three times from right to left round Bhagavān Śrī Rīṣabha Swāmi and adored him in various ways, and when he took his seat in the assembly of gods, demi-gods and human beings, Bhagavān Śrī Rīṣabha Swāmi commenced to preach as follows with a speech as solemn as the sound of the clouds full of water, speech reaching as far as one yojana (about four miles) and with a speech capable of simultaneously removing the doubts of every body:—

परमङ्गाणि उ चत्तारि दुलहलब्भाणि पथ्य जीवाणं ।

माणुस्सं धम्मसुई सद्धा तवसंजमे विरियं ॥ १ ॥

संसारविरत्तेहिं एयं नाऊण धीरपुरुसेहिं ।

सव्वायरेण जत्तो कायव्वो धम्मकज्जेसु ॥ २ ॥

बहुदुक्खपीडियाणं मच्छुपरद्धाणं कम्मवसगाणं ।

अन्नं न किं पि सरणं धम्मं मोत्तूण संसारे ॥ ३ ॥

विहडन्ति सुया विहडन्ति बन्धवा विहडइ सुसंचिओ अत्थो ।

एक्को नवरि न विहडइ विहिणा आराहिओ धम्मो ॥ ४ ॥

सयणाइमोहमूढो काऊण महापरिग्गहारम्मे ।

एक्को जाइ परभवं एक्को श्रिय वेयए दुक्खं ॥ ५ ॥

जह कयलीए न सारो जह वालुयपीलणे य नो तिल्लं ।

मायण्हियाए न जलं तह संसारे सुहं नत्थि ॥ ६ ॥

किंपागस्स फलं पिव हलालसीसिथ व्व परमन्नं ।
 आवायमेत्तसुहया विसया परिणामविरसा उ ॥ ७ ॥
 जह किरं दुद्धं पेच्छइ मज्जारी नउण लउडयं मुद्धा ।
 तह मूढो विसयसुहं पेच्छइ नो नरदुक्खाइं ॥ ८ ॥
 जह रयणखणिं पत्तो महग्घमोल्लाइं मोत्तु रयणाइं ।
 मेण्हइ वण्णड्ठाइं अइमूढो कायखण्डाइं ॥ ९ ॥
 तह पत्ते मणुयत्ते सग्गपवग्गाइमोक्ससञ्जणो ।
 न करन्ति धम्मतत्तिं तिसए सेदन्ति मूढप्पा ॥ १० ॥
 जो विसयसुहपसत्तो लज्जुं नणुयत्तमाइलामग्गिं ।
 न कुणइ धम्मं कागणिसहस्सहारगसरिच्छो सो ॥ ११ ॥
 एवं नाउं तुम्हे जाव न वार्त्तविडम्बए देहं ।
 जाव न जरा न मच्चू अप्पहियं ताव चिन्तेह ॥ १२ ॥
 सम्मत्तं पडिवज्जह करेह सव्वज्जजोगवेरमणं ।
 निज्जिणह कसायखिं दण्णत्तियनिग्गाइं कुणह ॥ १३ ॥
 मिच्छइंसणअविरइकसायमणमाइदुद्धजोगेहिं ।
 जीवो बन्धइ कम्मं कम्मेण य भमइ संसारे ॥ १४ ॥

1. Paraṅgāṇi u cattāri dulaḥaḥalabbhāṇi ettha jivānam;
Mānussam, dhammasuī saddhā tavaśanjame viriyam.
2. Samsāra virattehim eyam nūṇa dhīrapurisehim;
Savvāyareṇa jatto kāyavvo dhamma-kajjesu.
3. Babu dukkhapīdiyaṇam maccuparaddhāṇa kammaṇasagāṇam;
Annam na kim pi sararaṇam dhammam mottūṇa samsāre.
4. Vihadanti suya vihadanti bandhavā vihadai su-saṅcio attho;
Ekko navari na vihadai vihiṇā arāhio dhammo.
5. Sayan i mohamūḍho kāṇa mahāpariggahārambhe;
Ekko jāi parabhavam ekko cciya veyae dukkham.
6. Jaha kayalīe na sāro jaha valuyapīḷaṇe ya no tillam;
Māyanhiyāe na jalam taha samsāre suham natthi.
7. Kimpāgassa phalam piba hālāhalamīsiya vva paramannam;
Avāyamettasuhayā visayā pariṇāṃavirasā u.
8. Jaha kira duddham pecchai majjāri naṇa laudayam muddhā;
Taha mūḍho visayasuham pecchai no naraya dukkhāim.

9. Jaha rayanakhāṇim patto mahagghamollāim mottu rayanāim;
Geṇhai vaṇṇaddhāim aimūḥho kāyakhandāim.
10. Taha patte maṇṇuyatte saggapavaggai sokkha sanjanage;
Na karanti dhammatattim visae sevanti mūḍhappā.
11. Jo visayasuhapasatto laddhum maṇṇuyattamāisāmaggim;
Na kuṇai dhammam kāganisahasahāragasariṇe so.
12. Evam nāum tumhe jāva na vāhi vidambhae deham;
Jāva na jarā na maccū appahiyam tāva cinteha.
13. Sammattam padivajjaha kareha sāvajja-joga veramaṇam;
Nijjīṇaha kasāyarivū daḍḍattiyāniggaham kuṇaha.
14. Micchaddamsaṇa avirai kasāyamāṇamāi duttha jogehim;
Jivo bandhai kammam kammena ya bhamaṇi samsāre.

Trans: - In this world, these four excellent acquisitions are hard to obtain viz. 1. Human existence. 2. A love of hearing traditional religious precept. 3. A sincere longing after Dharma and 4. A desire of training manly vigour in the practice of penance and control over senses. Realizing this, wise persons indifferent to worldly attachment should very seriously endeavour to exert themselves in religious duties.

For those who are afflicted with many miseries and for those who have been subjected to the influence of death and dependence on others, there is nothing else affording shelter, except Dharma.

The sons torment him, the kinsmen torment him, his well-accumulated wealth torments him; only the duly-adored Dharma does not torment him.

Bewildered with delusion about kinsmen and others and having acquired immense wealth, property, and great enterprises, he alone is born in the next world, and he alone, decidedly suffers agonies. Just as there is no core in a plantain tree, just as there is no (extraction of) oil while pounding sand, just as there is no water in a mirage, in the same manner, there is no happiness in this world.

Sensual enjoyments intermixed with misery and happiness are unpleasant in the end, as it were,—the best food mixed with a deadly poison, like **किंपकफल kimpāka phala**, the fruit of Kimp ka.

Just as a parrot vainly seeks after an insignificant quantity of milk and does not look to the cat, in the same manner, the bewildered man seeks after pleasures of the senses, but does not look to the miseries of hell.

Just as a very stupid man entering a mine of jewels takes hold of pieces of glass of beautiful colours, leaving away gems of immense value.

In the same manner, having acquired human existence, capable of accomplishing the happiness of heavens and Final Emancipation, stupid persons do not inquire into the underlying principles of Dharma, but enjoy sensual pleasures.

The man desirous of acquiring the happiness of sensual enjoyments, who, having obtained the completeness of material e. g. human existence etc, does not practise Dharma (religious duties) is like one possessing a neck-lace of thousand cowries.

Knowing this, you meditate on the welfare of your Soul, so long as disease does not over-power the body and so long as there is no old age and no death.

Accept **Samyaktva**, practise abstinence from sinful occupations, conquer the enemy **कषाय Kaṣāya**, Passion, and have control over **दण्डत्तियं Daṇḍa-ttiyam**, the three kinds of thought-activities of mind, speech and body which result in evil Karmas.

A soul attracts Karmas to itself under the influence of **Mi-thyātva** (False Belief), **Aviratī** (Vowlessness) **Kaṣāyas** (Passions) and evil thought-activities of mind, speech and body, and wanders in the **Samsāra** under the influence of his Karmas.

On hearing the preaching, Bharata Mahārājā accepted the vows of a S'rāvaka. Brīhmī became a nun. Rīṣabha-sena, the son of Bharata Mahārājā, who had acquired the Karma of becoming a Gaṇadhara in his previous life, renounced the world and accepted Dīkṣā. Sundarī took the vows of a S'rāvikā (a female devotee).

Inauguration of S'ri Sangha.

In this way, Bhagavān S'ri Rīṣabha Swāmi inaugurated the institution-S'ri Sangha (a corporation) consisting of Sādhus, (Monks) Sādhvis (Nuns) S'rāvakas (Lay-men) S'rāvikās (Lay-women).

At that time, the sons of Bharata Mahārājā except Kaccha and Mahākaccha, who had become hermits, on hearing the dignity of Kevala Jnāna, and on seeing Bhagavān S'ri Rīṣabha Swāmi surrounded by a retinue of Bhavanapati, Vāṇa-vyantara, Vaimānika, and Jyotiṣka gods, accepted Dīkṣā again.

Simultaneously, five hundred sons and seven hundred grandsons of Bharata Mahārājā becoming disgusted with the frailty of worldly enjoyments, renounced the pleasures of royal prosperity, and accepted Dīkṣā in the same Samavasaraṇa.

Birth of Marici.

The soul of Nayasāra having completed a term of one Pal-yopam as his existence as a god in Sandharma-deva loka, took the form of a foetus, in the womb of Vāmā-devī, wife of Bharata Mahārājā, portended by excellent dreams, on account of his association with Jain Sādhus, during his previous life.

After a period of nine months and seven and a half days, the fortunate soul, capable of dispelling the darkness of the ten directions of the universe, and of spreading the brilliance of his excellent lustre like a celestial being, was born as a son at a very auspicious moment during a favourable constellation.

On hearing an account of his wonderful lustre and excellent

birth, Bharata Mahārājā appropriately named him as Marīci.

Appearing beautiful like a great As'oka tree on account of his excellent fingers, and pleasing to the mind of the entire populace, Marīci eventually grew up to youth.

On seeing the splendour of the miracles such as As'oka Vrikṣa, Puṣpa Vṛṣṭi etc created in the Samavasaraṇa of Bhagavan Śrī Rīṣabha Swāmi by the gods of four kinds, and on hearing his preaching resembling the flow of nectar in peacefully removing all the doubts in relation to the nature of objects of the past, present, and future, and on realizing this worldly existence to be as fickle as the movements of the ears of an elephant, on considering the pleasures of association with lotus-eyed young females as well-blossomed large poison-creepers, on knowing the affectionate relationship of loving individuals to be as momentary as the flashing of an untimely lightening, and at a time when he had an intense longing for developing the true religion, Marīci Kumāra took भगवति दिक्षा Bh gavati Dikṣā, the Initiation preached by the Tīrathankaras, with great pomp at the hands of his grand-father.

Now, having commenced the duties of an ascetic in right earnest, Marīci Muni, exclusively devoted to the observance of the five kinds of अचारः Acāras,—customary rules of conduct (for an ascetic), exceedingly careful with regard to the five समितिसः Samitis, Correct ways of behaviour on various occasions, three kinds of गुप्तिसः Guptis, Control over mind, speech, and body, and with regard to the strict observance of the five महाव्रतः Mahāvratas, great vows (of an ascetic), devoid of interest for his own body, abandoning greed like Ratna-vanika throwing away the heap of iron, agreeable to others like an ocean to the crocodile, being himself free from pride, capable of removing vices of others like the Sun dispelling the darkness of the night; maintaining patience like the नागराजः Nāgarāja, the Serpent-king, holding the earth on his head; the destroyer of the four Passions, like Mount Mandara churning the ocean; the exploiter of difficult

actions, like a great warrior, or a well-devised plan, being himself capable of doing great deeds; moving about without hindrance in different directions in villages or towns and holding steadfastly a knowledge of the aphoristic rules of the eleven Aṅgas and their meanings, walked about from village to village and town to town, in company with Bhagavān Ś'ri Riṣabha Swāmi.

After the appearance of चक्ररत्न Cakra-ratna-the excellent discus-of a cakra-vartin, Bharata Mahārājā, having conquered the six continents of Bharata Kṣetra, with the aid of his four-divisioned army, as far as मागधतीर्थ Māgadha Tirtha in the East, वरदामतीर्थ Varadāma Tirtha in the South, प्रभासतीर्थ Prabhāsa Tirtha in the West, and as far as the small Himavanta Mountain in the North, returned to his capital city, accompanied by thirty-two thousand crowned kings and their retinue after a lapse of sixty-thousand years. For twelve years, the great ceremony of his inauguration as a mighty cakra-vartin, was celebrated throughout his dominions and the feudatory kings went to their homes in distant countries, from which they had accompanied him.

Now one day, Bharata Cakra-vartin sent word through messengers to his ninety-eight younger brothers "You accept my sovereign rule or give up your kingdoms or be ready for a fight; otherwise find out some suitable remedy." On hearing these words of the messengers, all of them with their eyes blood-shot with anger and vehemently striking the ground with a big stick, wrathfully said "O wicked messenger! Who is Bharata? What right has he of giving such silly orders? Our father Bhagavān Ś'ri Riṣabha-deva has apportioned kingdoms individually to all of us as well as to Bharata, so, we are quite willing to act in accordance with the orders of our father."

With these words, they angrily caught the messengers by the throat and drove them away by the back-door.

At that time, Bhagavān Ś'ri Riṣabha Swāmi, walking from village to village went to अष्टापदपर्वत Mount Aṣṭāpada. Gods of

four kinds were present there. The ninety-eight brothers of Bharata Mahārājā hastily went to the Samavasaraṇa and having joyfully done respectful obeisance before Bhagavān S'ri Rīṣabha Swāmi, took their seats at appropriate places.

At a suitable opportunity they briefly stated the orders of Bharata Mahārājā and respectfully inquired "O Father ! Please let us know whether we should fight or whether we should abandon our kingdoms. "

Bhagavān S'ri Rīṣabha Swāmi, thereupon, knowing them to be suitable individuals, narrated to them the undermentioned story of an अंगारदाहक Ṃgāra-dāhaka, a charcoal-burner, with the object of removing them from worldly enjoyments and dispelling their evil inclinations.

The Story of An Ṃgāra-dāhaka.

An Ṃgāra-dāhaka अंगारदाहक, a charcoal-burner went to a neighbouring forest in summer, for the purpose of preparing coals with a vessel full of drinking water. There was a large quantity of dry wood in the forest. He collected them all in one place and set fire to the heap. He sat near the fire. His body became greatly heated by the burning wood. He was fatigued by preparing wood from the trees, and as he was very thirsty on account of the intense heat of the mid-day Sun of summer, he slept there.

Meanwhile, the charcoal-burner had a dream. During the dream, he drank, the quantity of water he had brought with him like an old, hard-working bullock of Mārwar, distressed by excessive heat of summer. His thirst was not quenched; so, he drank what-ever quantity of water there was in water-pots in his house, and then, he entered wells, tanks, and lakes in pleasure-gardens. Having drunk the whole quantity of water there, he entered big rivers like the Ganges, and made them dry like the hot Sun of the final annihilation of the world. The charcoal-burner, then, drank the entire quantity of the water of the oceans as if it

were only two handfuls. His thirst was not at all lessened, but on the contrary, it gradually increased and so, immensely distressed by his inability to obtain water in any place in the whole world, he carefully went in search of water.

Eventually, the charcoal-burner found out a very deep well with a small quantity of foul-smelling water. On seeing the well after a long time he was excessively delighted. Being unable to enter the well, he tied a bunch of hay with a long piece of string and threw it into the well with the object of removing his pangs of thirst, and began to pass his days by drinking, with his mouth wide open whatever drops of filthy water he was able to get dribbling from the bunch of hay taken out from the well.

O dear children ! just as when the thirst of the charcoal-burner was not alleviated by drinking the entire quantity of water in wells, ponds, rivers, and oceans, do you think his thirst will ever be pacified by drops of filthy water dribbling from the bunch of hay ? In the same manner, O beloved of the gods ! You have enjoyed the excellent pleasures of the five senses in your previous lives. During your last भव Bhava, (worldly existence) you enjoyed without hindrance, the happiness of the excellent सर्वार्थसिद्धविमान Sarvārtha-siddha Vimāna, the celestial chariot Sarvārtha-siddha for thirty-three Sāgaropams. However, O Magnanimous people ! when you have not become satisfied by these excellent pleasures do you think you will be satisfied by governing a small kingdom ? Therefore, do not have attachment, even for a moment, for pleasures of human existence which are produced by contact with dirty objects, which are short-lived, full of miseries in the end, insignificant, detestable, and capable of giving delight only in the beginning but the cause of misery and death to thousands of lives in this Samsāra and which have evidently been abandoned by wise people.

Having instructed the ninety-eight brothers, Bhagavān Śrī Rīṣabha Swāmi instantly prepared the excellent वैतालिक Vaitālika

Adhyayana and gave all of them, **भागवति दीक्षा Bhāgavati Dikṣā**, Initiation into the Order of Monks preached by the Tīrthanīkaras.

These ascetics, appearing beautiful by their highly well-behaved conduct as Sādhūs, who had destroyed their remaining injurious Karmas and whose feet were worshipped by the entire population, eventually acquired **केवलज्ञान Kevala Jnāna**, Perfect Knowledge, and they began to move about on the earth adorned with beautiful villages and towns, in company with Bhagavān S'ri Rīṣabha Swāmi.

Now, Bharata Mahārājā sent a messenger to his younger brother **बाहुबलि Bāhubali**, who, having insulted the messenger commenced a fight with Bharata Mahārājā but becoming vehemently disgusted with worldly enjoyments, finally took **भागवति दीक्षा Bhāgavati Dikṣā**, Initiation into an Order of Monks preached by the Tīrthanīkaras, out of his own accord.

After taking up the duties of an ascetic, an idea occurred to Bāhubali "Why should I do respectful salutation to my younger brothers who have adopted asceticism previously? With this idea in his mind, Bāhubali remained in **कायोत्सर्ग Kāyotsarga**, an act of stopping the activities of the body and meditating upon the Soul.

Bhagavān S'ri Rīṣabha Swāmi, sent two nuns viz **ब्राह्मी Brāhmī** and **सुन्दरी Sundarī** to the spot, for the purpose of instructing him to the Right Path and both of them advised him by citing an example of an intoxicated elephant which he was riding. As soon as Bāhubali Muni raised up his foot with the object of going to Jines'vara Bhagavān S'ri Rīṣabha Swāmi for the purpose of bowing down before his younger brothers, he acquired **केवलज्ञान Kevala Jnāna**, Perfect Knowledge.

Bharata Mahārājā, then, conquered all his enemies, and, remaining in his capital city, governed his extensive kingdom very indiciously, to the best of his abilities.

Marici Muni, while strictly observing the ten principal kinds

of religious practices which must necessarily be daily performed, devoted to the practice of self-control, directing his thoughts to the frailty of worldly objects, and practising the eighteen kinds of celibacy, passed many years of ascetic life.

One day in summer, when the hot rays of the dreadful Sun resembled the flame of fire, when the hot winds blew as if from the burning furnace of a black-smith, when the surface of the earth became hot like the hearts of affectionate females separated from their beloved ones, when his whole body was full of dirt on account of his remaining without a bath for a long time, when he was perplexed and greatly afflicted by the quantity of perspiration coming out from his whole body the mind of Marici Muni, humiliated by excessive thirst following heat all over his body, caused by the intense heat of terrible Sun of summer, became at once alienated—powerless—towards asceticism, at a critical moment during which his heart became defiled under the evil influence of चरित्रावरणीयकर्म **Cāritravarāṇīya Karma**, a Karma obscuring inclinations for self-control, although he did not possess any bad friend, although his body had become emaciated by the practice of two days' and three days' fasting while residing among a group of ascetics under his preceptor, and although he was always revising the study of the eleven Āṅgas and their meanings.

When the extremely powerful warrior मोह **Moha**, Infatuation—The fourth deluding karma, out of the eight Karmas, at whose appearance, a soul is subject to attachment, hatred, passion, sexual enjoyment, and falsehood,—is able to defile the minds of such mighty pious souls, what else cannot be accomplished by the eight Karmas which are capable of making things that are quite unaccomplishable by human intelligence, as objects easily accomplished ?

Besides, so long as a soul is not enslaved under the fetters of this great monster Moha, till then the sense of remaining firm to one's religious duties, remains wide awake, and till then only an individual can be exempt from censurable undertakings.

The precious treasure Mokṣa is lost and then the परिग्रहः *Parigrahaḥ*, the endurances of twenty-two accidental miseries defeat even a dutiful ascetic-like so many venomous snakes.

Marici Muni, whose efforts for the maintenance of religious duties were becoming slack, now thought, "I am now, in every way, unable to duly perform my duties as an ascetic. Therefore, what should I do? What remedy should I adopt? Should I go away to a foreign country or find out a plan for propitiating any deity? What is the use of entertaining such false notions?"

"Or, leaving aside the duties of an ascetic, should I now, go home? But, I am afraid, that expedient is not safe for me. Because, being the son of Bharata Cakravartin, who is the protector of the earth ornamented by the girdle of the four oceans; who has crushed down invincible enemies by his powerful arms; whose feet are embellished by the mass of rays coming from the diadems of kings bowing down before him; who is the lord of ninety six crores of villages and towns, and whose orders are not infringed by any one, how can I not feel ashamed in asking for the house and property already abandoned by me, out of my own accord? Or, while going home, how cannot the faces of my parents become gloomy with shame on their knowing me to be one who has violated his vows? Or, how can I become the first to defile the dazzling bright fame of इक्ष्वाकु कुल *Ikṣvāku kula*, the race of Ikṣvāku, which is as white as snow, a pearl neck-lace, cow's milk, the Jasmine flower, or the moon? Or, will not my own brothers and kinsmen brought up along with me, censure me for frivolously abandoning the excellent path willfully adopted by me? Or, will not, my case, serve as a faithful example for wicked individuals?"

It is, therefore, perfectly inappropriate for me to go home in every way.

But it is, now, advisable for me, any how, to restrain my mind with a clear conscience.

I am not, however, competent to keep my mind steady, even

For a moment, like a big slab of stone tumbling down from the top of a mountain, or like a huge wave of the ocean tossing about by the fierce wind prevailing at the time of the annihilation of the world, or like a great mass of brightness issuing from the disk of the Sun or like the great fire burning furiously in a very dry forest.

“The duties of an ascetic deserve to be observed by exceedingly careful and strong-minded persons and I am like an unbridled ass. They are suitable for great persons who, are like huge elephants with powerful trunks, and I am a coward. How can I, therefore, enter into a terrible fight with very strong warriors intimidating me by fearful expressions of eye-brows?”

Besides, defeated by an array of irresistible endurances of accidental miseries, I am, for the present, entirely unable to perform the duties of an ascetic in a way they ought to be performed, however charming they are by the possession of the eighteen thousand ways of maintaining chastity. Self-control is hard to be traversed like Mount Meru, and I am, now, highly dejected, how can I carry the burden with a despondent mind throughout my whole life?

“Although my grand-father Bhagavan Sri Rishabha Swāmi, with manifest supernatural powers is able to see the unsteady state of my mind like a fruit in the palm of his hand, how can I possibly observe the highly sublime duties of an ascetic with indifference to worldly attachment, by the use of such methods? The orders of my religious preceptor can be strictly followed for a few days, but, how can self-control be practised throughout life? Now that my mind has become enfeebled, I am undoubtedly unable to observe the duties of an ascetic without a blemish. The state of householder, is also, unsuitable, ill-omened, for me.

“What expedient should I, now, devise?

Bewildered, thus, with the idea “What to do now?” under

the inconceivable supernatural powers of Karmas and under conditions favourable for wandering in the endless ocean of Saṁsāra, with such an idea as a consequence of inevitable fate and while finding out assiduously a remedy suitable to both the conditions of life, Marici Muni, had the under-mentioned thought in his mind, out of his own accord and he eventually assumed the dress of a wandering religious mendicant:—

तथाहि-श्रमणास्त्रिदण्डाविरताः अहं तु न तथा इति मम त्रिदण्डं चिन्धमस्तु, श्रमणा द्रव्यभावाभ्यां मुण्डाः अहं तु न तथेति मम शिरसि चूडा क्षुरमुण्डनं चास्तु, तथा श्रमणानां सर्वेभ्यः प्राणातिपातादिभ्यो विरतिर्भमं तु स्थूलेभ्यः साऽस्तु, शीलसुगन्धाः साधवो नाहं तथेति मम चन्दनादिविलेपनमस्तु, तथा अपगतमोहाः श्रमणाः, अहं तु मोहाच्छादित इति मे छत्रकमस्तु, श्रमणा निष्कषायाः, अहं तु सकषाय इति मम काषायं वस्त्रमस्तु, श्रमणाः स्नानाद्विरताः मम तु परिमितजलेन स्नानं पानं चास्तु, एवं स्वबुद्ध्या परिव्राजकधर्मं विकल्पितवान् ॥

Tathāhi-S'ramanā strīḍaṇḍāviratāḥ ahaṁ tu na tathā iti mama tridaṇḍam cinhamastu, s'ramanā dravyabhāvābhyam muṇḍāḥ ahaṁ tu na tatheti mama śirasi cūdā kṣuramuṇḍanam cāstu, tathā s'ramanānāṁ sarvebhyah prāṇātipātādibhyo virati-r-mama tu sthūlebhyaḥ sa' stu, tathā śīlasugandhaḥ sādhabo nāham tatheti mama candanādi vilepanamastu, tathā apagata mohāḥ s'ramanāḥ ahaṁ tu mohācchādita iti me chattrakam astu, s'ramanāḥ niṣkaṣāyāḥ ahaṁ tu sakaṣ ya iti mama kaṣāyyam vastramastu s'ramanā snānādviratāḥ mama tu parimitajalena snānam pānam c stu, evam svaquḍḍhyā parivrājaka dharmam vikalpitavān.

Explanation.—The worthy ascetics have complete control over the activities of the mind, speech, and body, and by abandoning activities for evil deeds they are always busy with harmless activities. I do not possess these admirable qualities. I am overpowered by sensual enjoyments and am destitute of any control over activities of mind, speech, and body. So let there be a significant sign of त्रिदण्ड Tri danda, the triple staff indicating want of control over thought, word, and deed, for me.

The worthy ascetics pluck out the hair of their head and

beard, and they have complete control over senses.

Why should there be plucking out of hair for me as I am without any restraint over senses ? So, let there be a शिखा *Sikhā*, a tuft of hair on my head, and shaving with a razor, in contrast with the plucking out of the hair of an ascetic.

The worthy ascetics observe their sacred duties while carefully giving attention to the protection of visible and invisible living beings, by mind, speech, and body. But I am unable to do it. Let there be a protection of visible living beings only for me.

The worthy ascetics have renounced wealth and property, while I have not; so, let there be a gold thread worn over my left shoulder, as an indication of wealth for me.

The worthy ascetics, who wash away the dirt of their *Kar-*mas by the practice of chastity, are always adorned with the fragrance of celibacy, while I am full of foul odour. So, it is appropriate for me to besmear my body with sandal-wood-paste and fragrant powders with the object of removing that foul odour.

The pious ascetics are free from मोह *Moha* Infatuation, and they do not use shoes without any urgent necessity, but I, being enslaved by *Moha*, always look to the comforts of my body. So, I stand in need of an umbrella and shoes for the protection of my body.

The magnanimous ascetics put on worn out, white, contemptible, few, and dirty garments, but I am impure-minded with vehement passions, so, let there be garments dyed red with colouring substances for me.

The worthy ascetics, being afraid of censurable undertakings, do not, even mentally, desire for undertakings requiring the use of large quantity of water which is full of small animalcules but, I being connected with mundane existence, will use a measured quantity of such water for drinking, bathing, and other purposes.

Leaving aside the duties of an **यति** Yati, a Jaina ascetic, Mar'ci Muni now commenced the life of a **परिव्राजक** Parivrājaka, a wandering religious mendicant with an apparel quite different from that of a Jaina ascetic, but invented by himself.

Marici Parivrājaka, however, having a special predilection in his heart for the uninterrupted hearing of Right Knowledge, used to move about to villages and towns in company with Bhagavān Sri Rīṣabha Swāmi.

Now, on seeing a **परिव्राजक** Parivrājaka with an altogether different apparel, with an unabrella in his hand, with a long hanging tuft of hair on his head, with a triple staff in his side, careful about decorating his body, resplendent with garments coloured with ochre appearing like the setting sun, with his body besmeared with sandal-wood paste and with shoes on his feet, in a congregation of Jaina ascetics, people requested Marici Parivrājaka for instruction on religious subjects, out of curiosity.

Marici being well-versed in Jaina canonical works and clever in explaining True Religion, began to preach on the duties of an ascetic as follows:

An ascetic should carefully avoid injuring or killing visible as well as invisible living beings throughout his life. He should never tell a lie regarding the life of a living being, out of anger, greed, ridicule, fear or sacrifice of life. He should never mentally verbally or bodily take away any object, animate or inanimate, small or big, that is not given by its possessor, either in a village, or a town or in a forest. Avoiding celestial human or tiryanka females, however charming-beautiful they may be, as so many venomous snakes, an ascetic should not have any sexual intercourse with them even for a moment. He should never ask for cotton-beddings, or cotton-pillows which are pleasing to touch, except a **संस्तार** Saṁstāra, a bed of blankets measuring two and a half arms. Although he may be distressed on account of food and drink without taste or of unpleasant food and drink an

ascetic should never think of asking for food and drink of a delicious taste. When his organ of smell (nose) comes in contact either with the fragrant smell of **बकुल** Bakula, **मिनुसोप** Elengi, **मालती** Mālati, *Jasminum Grandi-florum*, and **कमल** Kamala, Lotus or, on the contrary, in contract with very foul odour, an ascetic should entertain a homogeneous feeling. He should not be pleased on seeing a handsome form that is attractive to the eyes and delightful to the mind or be angry, on the contrary, on seeing an ugly shape. An ascetic should have an uniform disposition on hearing the music of a **वेणु** Venu, a flute, **वीणा** Vinā, a lute and the variegated music of divine songsters or the unpleasant yellings of an ass or of a cat. He should not be angry with stupid persons who may be intent on ridicule, striking, or offending him, as if they were his own kinsmen. An ascetic should not be proud of acquiring fame, or of astonishing the world by some great deed or of possessing some excellent virtues. He should immediately avoid **माया** Māyā, Deceit, as if it were a faithless wife; because it creates breach of trust, closes up the door of happy lot in future life, and results in endless miseries. He should never harbour the demon **लोभ** Lobha, Greed, as it is always intent on artful management at the least opportunity. He should restrain the wicked mind like a wild elephant destroying the excellent tree in the form of **शील** Sila, Chastity affording pleasant shelter and happy result. In censurable dealings, he should always necessarily speak out the truth, but at times when there is an imminent danger of injury or death to living beings, only on such rare occasions, there is no harm in swerving a little from the right path. He should very carefully observe the duties of an ascetic. An ascetic should not use an umbrella or shoes even if he be greatly distressed by the heat of summer. He should completely avoid taking undue care of his own body. He should not give up the practice of plucking out of the hair of his head although it is painful. He should never ask for clothes dyed with minerals.

In this way Marīci explained the rules of conduct of an ascetic.

In conclusion he said, “ If you are desirous of the entire happiness of Final Emancipation, you should carefully observe the rules of conduct briefly explained by me.

People were greatly delighted and they said “ O worthy sir ! if such are the rules of conduct for an ascetic, how is it that you make use of an umbrella and other materials and how is it that you do not pluck out the hair of your head as prescribed in the S’āstras ?

Marici replied. “ O magnanimous people ! you do not entertain a doubt in your mind that this ascetic says one thing and does the other. Because, my judgment has been overcome by worldly enjoyments; I am vanquished by the mighty wrestler **मोह** Moha, Delusion of mind preventing discernment of the truth and making men believe in the reality of enjoyment of worldly pleasures; I am baffled by unfettered wicked passions; my wealth of tranquilization has been stolen away by the robbers i-e by the senses which are hard to control; the malicious evil fate is intently staring at me, therefore, like a very valuable gem given by a mean man, or like an excellent magic spell shown by a **विद्याधर** Vidyādhāra, a kind of aerial genius dwelling in the Himālayas, attendant on S’iva and possessed of magical powers, or like the right path to the wished-for town shown by a low-caste man, or like an excellent remedy shown by a highly-diseased physician, you leave aside the question of my merits or demerits, and accepting the duties of an ascetic, accomplish your most desired object.

On listening to the valuable advice of Marīci, numerous persons of Kṣatriya royal families renounced the world out of their own clever intellect, and abandoning their sons, wives, family-members, friends, and immense wealth with a firm faith in the doctrines preached by the. Tirthaṅkaras, became ready to take up Dikṣā. On knowing them to be persons ready to become his disciples, Marīci used to send them to the illustrious Bhagavān Sri Rīṣabha Swāmi, the lord of the three worlds, who was like

a blazing flame in burning away the trees of the Samsāra, and who was appearing extremely glorious by the eight kinds of excellent attendant miraculous objects.

Marīci, now, passed his days, going in company with Bhagavān Śrī Rīṣabha Swāmi, to towns and villages, enlightening, at the same time, numerous individuals in the True Religion, censuring always his blame-worthy conduct, having predilection for worthy ascetics, meditating on the various interpretations of Sacred Books, and wearing the apparel of a परिव्राजक Parivrājaka, (a wandering religious mendicant) invented by himself.

When one day, Bhagavān Śrī Rīṣabha Swāmi, going from town to town and village to village, went to Mount अष्टापद Aṣṭāpada for a pilgrimage, Bharata Cakravartin, on hearing that his younger brothers had taken D'kṣā, became extremely sorry. With the idea that they may still accept the management and control of kingdoms, Bharata cakravartin respectfully prostrated himself before Bhagavān Śrī Rīṣabha Swāmi, and requested his younger brothers to accept the pleasures of enjoyment of kingdoms. His younger brothers who were not the least desirous of the pleasures of this world, replied. "O illustrious king ! Having once abandoned, out of our own free will, the enjoyment of worldly pleasures which are the source of a multitude of miseries, and which are like a secret thorn to our hearts how can we possibly accept them again ? These enjoyments may appear delightful as they are associated with erotic sentiments of sexual pleasures with affectionate young women, but we do not desire to hear anything about them."

When his brothers renounced everything in this world, Bharata Mahārājā thought "Since my brothers have abandoned all objects of worldly enjoyments, let me acquire पुण्य Punya, Merit, by giving them articles of food and drink."

With this idea in his mind he ordered five hundred bullock-carts full of excellent food-materials to be brought there and requested the Sādhus to accept the food-material from them.

Refusing him again, they said, "O excellent worthy man ! Food and drink materials specially prepared for Sādhus or specially brought for them, cannot be accepted." He therefore requested them to accept the food prepared for his house-hold. But when the Sādhus refused to accept it also, saying "As food belonging to a king, it also is unacceptable to Sādhus, Bharata cakravartin becoming greatly distressed, deplorably said "O ! The Sādhus have now forsaken me in every way'. Now seeing Bharata Cakravartin in a dejected mood, Indra, with the object of satisfying him requested Bhagavān Rishabha-deva to explain him the varieties of अवग्रह Avagraha the limits of personal authority.

Bhagavān S'ri Rishabha-deva said "O Indra of the gods The **avagrahas** are of five kinds. They are-1. इन्द्रावग्रह Indrāvagraha 2. राजावग्रह Rājāvagraha 3 गृहपतिअवग्रह Grihapati Avagraha 4. सागारिक अवग्रह Sāgārika Avagraha and 5. साधर्मिक अवग्रह Sādharmika Avagraha.

O Indra ! You are the lord of the southern portion of the Jambū-dvīpa, the Sādhus should therefore go about in that portion of the continent with your permission because it is Indrāvagraha. 2 राजावग्रह Rājāvagraha-the limit of the authority of a king; Bharata Cakravartin ! now as you are the lord of the six continents, Sādhus residing here should take your permission. 3. गृहपति अवग्रह Grihapati Avagraha-the limit of the authority of the head of a family or of a province. He being the head of his circle of individuals must be requested for permission. Sādhus should always take his permission 4. सागारिक अवग्रह-Sāgārika Avagraha. Relating to the permission of a layman who orders a place of residence for an ascetic. The house-holder is the giver of the place of residence and a house or a shed or a suitable building is the place of residence. By the giving of a place of residence, a house-holder is able to cross the ocean of Samsāra. The name is quite appropriate. Because, whatever benefit is derived by the religious preaching to devout individuals by the Sādhus living in that place of residence becoming absorbed in

religious meditation or in the study of remarkable Scriptural works, or in the practice of religious vows or difficult penances such as fasting for two, three, or more days, and when the ascetics do not feel the want of clothes, utensils and food-materials, the place of residence can, in every way, be the highest and most efficient instrument of benefit. In this way, the donor of a place of residence is able to cross readily the unfathomable ocean of Samsāra, which is full of the waves of terrible miseries. In the absence of a suitable place of residence, if one cannot minutely look to the protection of small animals, how can he possibly expect the observance of a good religion unimpededly in all its details ?

5. **साधर्मिक अवग्रह** Sādharmika Avagraha, Relating to co-religionist Sādhus desirous of living in one locality in accordance with an universally accepted principle. For instance:—A Sādhu desirous of occupying a portion of a place of residence should ask the permission even of his co-religionist Sādhu occupying the building with the permission of a house-holder.

On hearing the explanation of the five kinds of Avagrahas, the Indra, bowing down respectfully before the Bhagavān in such a way that his five limbs—head, two arms, and two knees—touched the ground, said “O Worshipful Lord ! from now, I give my consent to the permission to go about to the Jain ascetics residing in the southern half of Bharata kṣetra. The Bhagavān said “O Indra of the gods ! It is quite appropriate.” On hearing this, Bharata Cakravartin also, becoming contented, said “O Worshipful Lord ! I give permission for a place of residence to all the Sādhus residing in Bharata-kṣetra ”

Then, Bharata Cakravartin, with the advice of Indra, had, all food-material brought for the Sādhus, given away to the **श्रावक** S'rāvakas, Layman-votaries possessing the twelve vows of a house-holder. With the idea that in this way the destruction of Karmas can also be effected, Bharata Cakravartin commenced the giving of food every day to S'rāvakas. Bhagavān S'rī Risa-bha-deva then went else-where.

All those S'rāvakas also, leaving aside their house-hold business, adopted the Veda full of benedictory verses in praise of the Tirthaṅkara, composed by Bharata Cakravartin and having three lines scratched by Kikini Ratna in the place of the sacred thread as their distinguishing mark during the sixth month, they began to pass their time in innocent pursuits.

One day, Bhagavān S'rī Rīṣabha-deva enlightening devout individuals of other places in the principles of the True Religion, again went to Mount अष्टापद Aṣṭāpada. There, the gods prepared a समवसरण Samavasaraṇa, with three enclosing spacious walls, delightful with chowries, with a heap of flowers of five varieties spread out reaching to the knees, and a group of buzzing drones hovering about, beautiful with thousands of celestial cars of gods coming down from the sky, charming with flags flying slowly with gentle winds, splendid with a big, excellent, extensive अशोकवृक्ष As'oka Vrikṣa, As'oka Tree of gems, and a lion-seated throne made of five kinds of precious stones.

The only grand-father of the three worlds—the First Tirthaṅkara—took his seat on the throne and, in regular order, the Gaṇa-dharas and the Sādhvas and the Indras surrounded by many millions of gods, took their appropriate seats.

On hearing the arrival of the Bhagavān there, Bharata Cakravartin accompanied by all his magnificence went there, and having respectfully paid homage to the Tirthaṅkara Bhagavān took a proper seat. Now Bharata Cakravartin, with his eyes wide open with joy on seeing Bhagavān Rīṣabha-deva's Samavasaraṇa possessing excessive beauty in the three worlds, as if it were prepared by the entire wealth of the three worlds and as if it were the place of all prosperity and on seeing the supreme dominion of the Tirthaṅkara, asked "O Father! just as you have acquired the pre-eminence of worshipful respect as the great teacher of this world, in the same manner will there be other Tirthaṅkaras like yourself, in this Bharata-kṣetra? Bhagavān said "O Bharata. ! There will be." Bharata said "Of what kinds?

Thereupon, Tirthankara Bhagavān S'rī Rīṣabha-deva, gave an account of twenty-three Tirthankaras—from Ajita Nāth to Mahāvīra Swāmi—whose strength, intellect and virtuous conduct are similar and whose lotus-like feet are worshipped by the people of the three worlds, and gave details about the interval between each of them, the colour of their bodies, the height of their bodies, their age-limit, गोत्र Gotra, Lineage, mother, father, birth-place, time of boy-hood, period of sovereignty, total period of ascetic life, and the acquisition of Eternal Bliss.

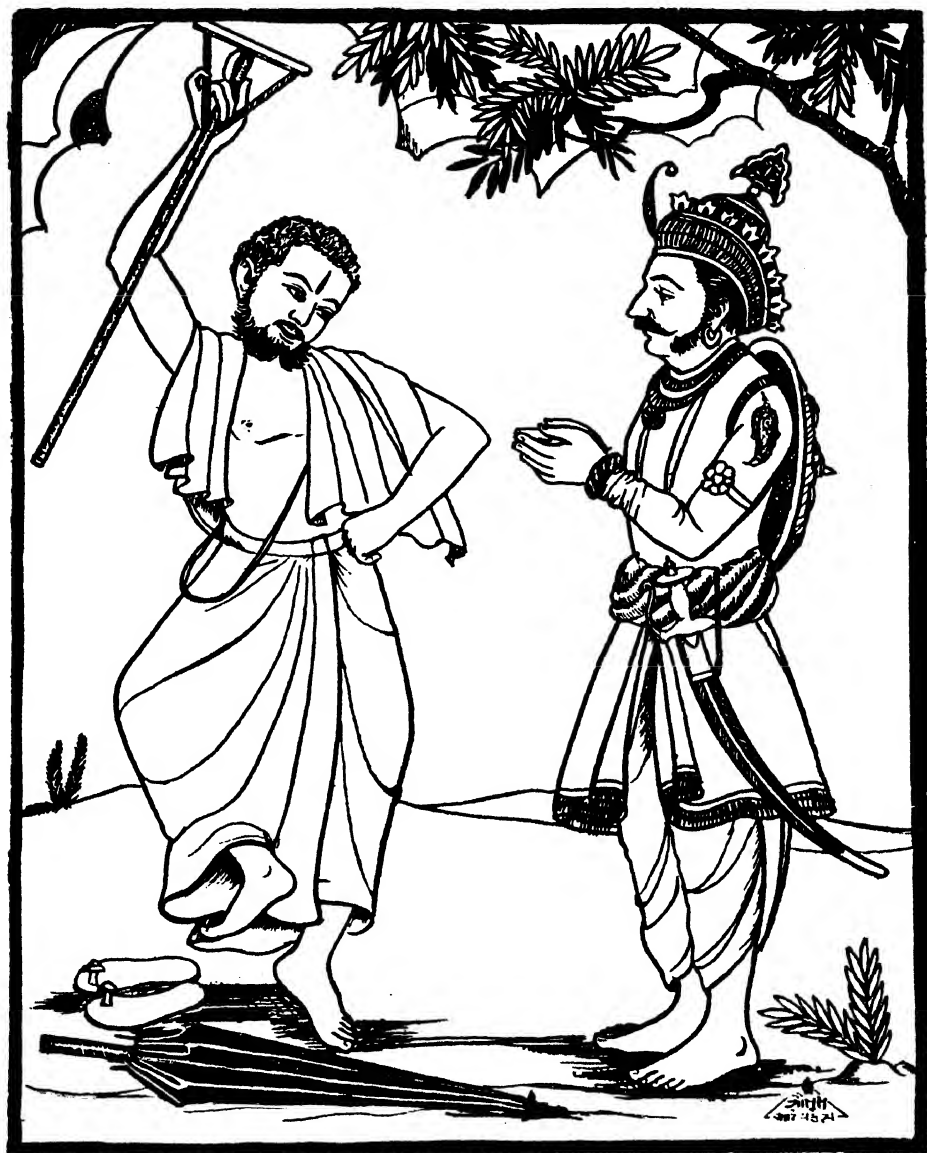
Bharata Cakravartin, again asked, O Lord ! How many Cakravartin's will there be like myself, ? Swāmin said " There will be eleven Cakradhars, Sagara and the rest, like yourself. Bhagavān again said without being requested by Bharata Cakravartin " There will be nine Baladevas and nine Vāsudevas in Bharata-kṣetra." On seeing the assembly full of a large number of gods, of Sādhus enfeebled by fasting of two three or more days and of devout laymen, Bharata Cakravartin asked Bhagavān S'rī Rīṣabha-deva,—the great illuminator of the three worlds " O Worshipful Lord ! Is there any body in this assembly who will acquire the magnificence of the exalted position of a Tirthankara ? or the immense wealth with the fourteen excellent gems of a Cakravartin or the status of a Vāsudeva, in the Bharata-kṣetra ?

Bhagavān S'rī Rīṣabha-deva Swāmin then showing Marīci, dressed as a Parivrājaka and sitting in a corner, said " This son of yours will become the twenty-fourth Tirthankara. He will become the first Vāsudeva named Triprīṣṭha, the owner of half the portion of Bharata-kṣetra full of numerous prosperous cities towns and villages. Besides, he will also become a Cakravartin named प्रियमित्र Priyāmītra, in मुकानगरी Mūkā Nagari in Mahāvīdeha, possessing immense affluence. "

Rejoicing greatly on hearing this, Bharata Narendra, bowed down respectfully before the lotus-like feet of Bhagavān S'rī Rīṣabha-deva, and accompanied by numerous valient generals, he went to pay homage to his son Marīci. While going there, and

bending down his head devoutly, and giving respectful obeisance at every spot, to the great sages who possessed चारण लब्धि Cāraṇa Labdhi, Avadhi Jnāna, Manah paryāya Jnāna, who were always ready to practise severe penances who were exposing themselves to the rays of the Sun, who were practising various difficult painful sitting-postures, and who were wholly occupied in solving the difficult problems of the Sāstras, and looking towards them with unwinking eyes, he reached the place where Marīci was sitting. Marīci had placed his त्रिदण्ड Tridanda, Triple-staff of the Brāhmaṇa ascetic on his side; he had warded the heat of the Sun by a white umbrella, and his mind was directed to giving religious preaching to people coming to him out of curiosity on seeing his strange appearance on account of various articles of use such as clothes, utensils, etc suitable to the occupation devised by his own untutored intellect.

On seeing him from a distance, as if he manifested an uncommon pious devotion by horripilation, as if he showed the unprecedented affection of his heart, as if he adorned him with flowers falling from his head bent down on his first sight, as if he indicated the auspicious lamp by the mass of rays spreading out in various directions from the spotless precious stones of the finger-rings of his hands, and as if he showed excess of pious devotion by mind, speech, and body, while going thrice around him, Bharata Cakravartin made respectful obeisance by bowing down his head to the surface of the ground, became deeply engrossed in profound rejoicing and said “ O child, you are a receptacle of numerous excellent qualities. Your name occupies a pre-eminent place among virtuous people. How cannot any one be proud of the excellent इक्ष्वाकु Ikṣvāku Race in which your spotless fame appears elegant like a flag of victory ? Or to whom is not the soil sanctified by your lotus-like feet worshipful ? You have already acquired whatever great benefits can be gained to devout persons by severe penances.” Because Bhagavān Śrī Rṣabha-deva Swami indicating the supreme nature of his Soul, said “ You will become the son of king Siddhārtha of the Kṣatriya Kundagrāma nagara and the last Tirthankara during the



MARĪCI PARIVRĀJAKA DANCING MERRILY OUT OF PRIDE
FOR HIS NOBLE FAMILY AND INCURRING THE EVIL KARMA
OF BIRTHS IN LOW FAMILIES WHEN SALUTED AS A
WOULD-BE TĪRTHĀṆKARA BY BHARATA CAKRAVARTIN.

present Avasarpini era You will become a Vāsudeva named Tri-
prīṣṭha at Potanapura, the first Vāsudeva and the sovereign of
the three divisions of Bharata-kṣetra. Besides, you will also become
the first Cakravartin at Mūkā Nagari in Mahāvideha-kṣetra, and
thirty-two thousand crowned kings will bow down at your feet.
I do not pay homage to your assumed appearance as a reli-
gious mendicant but I bow down at your feet because you will
become the last Tirthaṅkara."

Praising him with increasingly affectionate speech, Bharata
Cakravartin riding on the champion elephant went to Vinīta
Nagari. But here Marīci, becoming thrilled with joy on hearing
his praise from the mouth of Bharata Cakravartin, leaving aside
considerateness inherited by a birth in a noble family, abandoning
politeness derived from reflecting on the meanings of the Scrip-
tures of the Tirthaṅkaras, forgetting even the bashfulness gene-
rally met with in human beings, resorting to an irresistible im-
pulse of insanity, striking the triple-staff boastfully on the
ground like a warrior in the battle-field, and widely opening
his eyes with joy and dancing merrily in the midst of people in
the presence of all the Sādhus, began to say thus:—

प्रथमो वासुदेवोऽहं, मूकायां चक्रवर्त्यहम् ।

चरमस्तीर्थराजोऽहं, ममऽहो ! उत्तमं कुलम् ॥ १ ॥

आद्योऽहं वासुदेवानां, पिता मे चक्रवर्तिनाम् ।

पितामहो जिनेन्द्राणां, ममाऽहो ! उत्तमं कुलम् ॥ २ ॥

- 1 Prathamō Vāsudevo'ham Mūk yām Cakravartyaham,
Caramastīrtharājo'ham mamā'ho ! uttamam kulam. 1.
- 2 Ādyo'ham Vāsudevānām pitā me Cakravartinām
Pitāmaho ginendraṇām mamā'ho ! uttamam kulam. 2.
1. I will become the first Vāsudeva. I will become a Cakra-
vartin in Mūkā Nagari. I will become the last Tirthaṅ-
kara. O ! my family is excellent.
2. I will become the first Vāsudeva. My father is the first

Cakravartin. My grand-father is the first Tirthaṅkara. O ! my family is excellent.

But,

जाति-^१लाभ-^२कुलै-^३श्वर्य-^४बल-^५रूप-^६तपः-^७श्रुतेः ।

कुर्वन् मदं पुनस्तानि हीनानि लभते जनः ॥ १ ॥

1 Jāti-lābha-kulai s'varya-bala-rūpa-tapaḥ-s'rutaiḥ.

Kurvan madam punastāni hīnāni labhate janah. 1

A man becoming conceited regarding his 1. जाति Jāti, Birth Origin, 2. लाभ Lābha, Acquirements. 3. कुल Kula, Family 4. श्वर्य Ais'varya, Supreme dominion. 5. बल Bala, Strength. 6. रूप Rūpa, Handsome appearance. 7. तपः Tapaḥ, Penance and 8. श्रुति S'ruti Sacred knowledge known through hearsay,—has a deficiency of these again and again.

In this way, owing to the boastful bragging of the excellence of his family, Marīci Parivrājaka acquired for himself the ill-fate of being born in a low family, enduring various hardships during numerous future lives. While experiencing such hardships calmly, the molecules of नीचगोत्र Nīca Gotra, Birth in a low family, were getting destroyed; the remaining molecules may even be experienced during the life in which he was to be a Tirthaṅkara.

Then, Bhagavān S'rī Rīṣabha-deva Swāmi after instructing numerous devout individuals in the principles of the True Religion, at various villages, towns, fortified cities, sea-port towns, and knowing his end near, went to Mount अष्टापद Astāpada on the completion of his existence as a Kevalin for something less in one hundred thousand (100000) pūrva years. There, on the thirteenth day of the dark-half of the month of माघ Māgha, (January-February) with the Moon in conjunction with the lunar-mansion अभिजित् Abhijit, during the fore-part of the day, with eighty-nine fortnights of the third era, (namely सुषमदुःषम Suṣama-duṣama) remaining (to be passed over) Bhagavān S'rī

Rāṣabha-leva Swāmin, fasted for six days abstaining from the four varieties of food and drink-materials, keeping his body perfectly rigid in renunciation like a tree, sitting in a squatting posture and having completely destroyed the remaining four Karmas, viz वेदनीय Vedaniya आयु Ayu, नाम Nāma and गोत्र Gotra Karma-along with ten thousand Sāthūs all of them acquired मोक्षपद Mokṣa Pada, Final Emancipation, which is most excellent and persistent.

The thirty-two Indras with their eyes wet with the flow of unceasing tears, bewildered with unbearable agony, went there along with Bharata Cakravartin, bowed down respectfully and ordered gods to bring logs of wood of fresh गोशीर्वचदन Gosīrṣa vandana, An excellent kind of sandal-wood, कृष्णागुरु Kṛṣṇāguru, Black aloes, and other costly wood-material from नन्दनवन Nandana Vana.

A funeral pyre of a circular shape was prepared in the East for the body of Bhagavān Śrī Rāṣabha-deva Swāmin.

A pyre in the South was made for the bodies of Sādhūs of Ikṣvāku Race, and an extensive square one in the West was prepared with excellent wood for the cremation of the bodies of the rest of the Sādhūs.

The Indras bathed the body of Bhagavān Śrī Rāṣabha-deva Swāmin with the water of क्षीरोदधि Kṣīrodadhi, the Milk-ocean, besmeared it with pure fragrant sandal-paste and placed it on the funeral pyre prepared for it. Then Bhuvana-pati and other gods bathed and anointed the bodies of the Sādhūs and placed them over the funeral pyres prepared for them. The अग्निकुमार Agnikumāra gods then ordered by Indra, ignited into blazing flames the funeral pyres in regular order, with their faces full of deep sorrow. Having thus respectfully cremated their bodies, the Indras went to their respective abodes with their faces darkened with intense grief and Bharata Narendra also went home with his heart filled with violent grief. There also, with his body

enfeebled with greater sorrow than that of a strong thunder-bolt—with his throat suffocated with agony, and becoming deeply engrossed in great anguish with lamentation and crying aloud, Bharata Cakravartin had a large dome-shaped monumental temple studded with precious stones built on the top of Mount Aṣṭāpada and ninety-nine small canopies for Bāhubali and his other brothers.

Besides, on the place of the Final Emancipation of Bhagavan Śrī Rishabha-deva Swāmi, a huge temple three koshes high and one yojana in area with a lion-seated throne, presided over by twenty-four images of Tirthankaras made of jewels of their individual colour and size, with charming bright festoons of welcome tied in arched portals appearing beautiful with dolls stationed at various places, with gold vases decorated with excellent flowers of five colours placed on both the sides of the doors and covered with fragrant white lotuses, where the directions have become darkened by the smoke of the incense prepared with black aloë, benzoïn, camphor, and other fragrant substances, in which goddesses had been dancing in a circle with the accompaniment of rhythmical clapping of hands, and celestial musicians were singing with zealous devotion, where the atmosphere resounded with the tunes of varieties of benedictory verses by heavenly beings possessing magical powers and by ascetics with Carana Labdhi, and which was furnished with mechanical contrivances made of iron which served as door-bolts—was built by Bharata Cakravartin—a temple which was like a boat to people being drowned in the ocean of Saṃsāra, and which appeared beautiful with white flags moving to and fro by gentle wind. It appeared beautiful as if it were the pinnacle of the bright fame of the kings of Ikṣvāku Race visibly established on the Earth, like Mount Kailās. The entire portion of its turrets was surrounded by a covering of clouds despatched by winds, and hordes of drones were hovering near it as if on half-opened buds of night-lotuses.

Besides, on looking at the white flags set in motion by the wind, it seems to me that the fame of the celestial river (Ganges)

Falling from the peak of the great Mountain, became manifest in the world.

On seeing the temple of the Tirthaṅkaras built by Bharata Akravartin, other people also became ready to have images of Tirthaṅkaras prepared for themselves.

It is also quite appropriate. Because, it is said,

१ एयं खु दुग्गइदुवार (पिहाण) फलिहोवमं जिणा बिंति ।
नीसेससत्तसंताणताणदाणेक्कहेउं च ॥ १ ॥

२ एक्को (तो) च्चिय तक्कालियमुणिगणहरकेवलीहिं न निसिद्धं ।
चेइहरभावे जं तित्थुच्छेओ भवे पच्छा ॥ २ ॥

१ Eyaṃ khu duggaiduvāra (piḥāṇa) phalibhovamam Jinaṃ binti
Nisesa satta santāṇa tāpa dānekkā heṇṇu ca

२ Ekko (tto) cciya takkāliya muṇi Gaṇahara Kevallīhim na
nisiddham

Ceihaṛabhaṇe jaṃ tittuucchēo bhavē paṇṇā २.

1. The Tirthaṅkaras declare as follows:-

It (the temple or an image of a Tirthaṅkara) is certainly a bar (or a lid) to the door of evil state and it is the only efficient cause of charity for the shelter and protection of all the living beings.

2. It was therefore, undoubtedly, not prohibited by the Siddhās, Gaṇadharas (chief disciples) and the Kevalins of that time. Because, in the absence of an image or a temple of Tirthaṅkaras, the तीर्थ Tirtha, (an order of Monks, Nuns, Lay-men and Lay-women established by the Tirthaṅkaras,) may become exterminated later on.

Becoming acquainted with the highest truth of objects as they really are, by meditating on the praise-worthy attributes of the image of a जिनेन्द्र Jinendra, Lord Jina, a Tirthaṅkara, some individuals, disgusted with the miseries of the Saṃsāra, often practise religious rites. Ascetics also walking from village to

village, go to the temples with the object of paying homage to the images of the Tirthankaras, and instruct people in the principles of the True Religion strictly in accordance with teachings of the Tirthankaras. On hearing the preaching, devout persons become enlightened and accept the flawless Dharma. Thus, the order established by the Tirthankaras goes on increasing. What more ! By the excellent merit of preparing temples, images etc of Tirthankaras, the wealth of the celestial kingdom and of Final Emancipation is easily available to the lotus-like hands of devout persons.

In this way, Bharata Narendra had an excellent temple for Tirthankaras built on Mount Astāpada. He governed his kingdom and enjoyed worldly pleasures for a long time.

One day, Bharata Cakravartin, adorned with various valuable ornaments, entered a house of glass-mirrors decorated with precious stones, with the object of viewing his own appearance. While looking out for his appearance from different stand points, a finger-ring dropped down from one of his fingers and the finger without the ring, appeared displeasing. On seeing the finger devoid of beauty, Bharata Cakravartin, with the object of seeing his natural appearance, removed all the ornaments, one by one, from the different parts of his body, and he, becoming violently agitated on very carefully looking at his own body which was devoid of bright-ness, beauty, and loveliness, like the vault of the sky from which all the stars have disappeared, like a corn-field with all the crop of the corn removed from it, like a lake without a lotus or like a rigid cage of bones made as if from the wood of a tree with the ends of its branches chopped off, and becoming stimulated by an increasing desire of indifference to worldly objects, began to think thus:—

Becoming infatuated towards this despicable body, why did I commit extremely terrible great sins for a long time for it ? Becoming enchanted by the pleasures of this world, and remaining destitute of merit, why did I not considerably accept the

True Religion taught by the Tirthaṅkaras ? Although already in possession of चिन्तामणि Cintāmaṇi, a magical thought-gem, कल्पवृक्ष Kalpa Vrikṣa, the fabulous wishing tree, or a कामधेनु Kāma-dhenu, a cow yielding as much milk as one desires, will any wise man ever like to be without it ? Bāhubali and other brothers of mine, are fortunate and happy because they have accomplished the excellent Final Emancipation with the help of this fragile body. Having completely destroyed मोह Moha, Infatuation, with the flame of meritorious sentiments, like a small bundle of grass, Bharata Mahārjā acquired केवलज्ञान Kevala Jñāna, which is the source of endless happiness. The gods gave him the apparel of an ascetic and he immediately left off the house-holders' fold. Bharata Kevalin then went about from village to village and town to town in company with ten thousand kings who took Dikṣā at the time. On the completion of one hundred thousand (100000) pūrva years as his time-limit as a Kevalin, Bharata Muni acquired Final Emancipation during one instant.

After the निर्वाण Nirvāṇa, Final Emancipation of Bhagavān Śrī Rṣabha-deva Swāmi, the itinerant Marīci Parivrājaka continued moving about unhindered from village to village and town to town along with the Sādhūs and preached the True Religion taught by the Tirthaṅkaras at various places. He used to send all the persons for initiation, to the Sādhūs, after they were enlightened by him in the True Religion and were desirous of having Dikṣā.

One day, Marīci was suffering from some serious disease. He was unable to bring food and drink materials even for himself, was powerless to attend to the toilet of his own body and he had no strength even to talk. On seeing him in this condition, the Sādhūs, who were near him, did not ask him anything about his health, did not give food and drink-materials, did not call any physician and they did not give him any medicinal treatment, what more ? they did not even talk with him, because he was not consecrated.

Thinking himself in great distress, Marīci thought “O ! these Sādhūs are cruel They do not even pay any attention to me. O ! They are careful about accomplishing their own business. O ! all of them are indifferent to popular usage. O ! they are fond of filling their own bellies. Because, although they are benevolent, well-acquainted, initiated at the hands of the same Guru, have lived with me, have been connected by the sameness of religious observances, and although they are constantly busy in seizing the virtuous qualities of others, they do not even take the trouble of looking towards me with an affectionate eye.

Or, these ideas of mine are not reasonable. Because, these worthy saints have no affection even for their own bodies and so, how can they attend to the medicinal treatment of one who is devoid of any vows ? Hence, if, I am now cured of my serious illness, I will, with my own hands, give Dikṣā to any one who is desirous of taking it, because, it is difficult to bear hardships by living alone. ”

As fate so desired it and with the partial destruction of वेदनीयकर्म Vedaniya Karma, the Karma of experiencing auspicious or inauspicious actions, and as he was to remain as a Parivrājaka mendicant for a long time and also as his disease had become alleviated and he had completely regained his usual strength, Marīci began to wander about to different places.

One day, when Marīci Parivrājaka was preaching on religious subjects, a prince named कपिल Kapila, came to him. When Marīci explained him साधुधर्म Sādhū Dharma, the duties of an ascetic, chiefly dependent on the careful observance of the five great vows, associated with tranquility of the mind and other virtuous qualities, sanctified with restraint over the pleasures of the five senses, and entirely capable of giving the most excellent fruit i. e. मोक्षमार्ग Mokṣa Mārga, the path of Final Emancipation, Kapila said, O worthy master ! You seem to be strange by your external costume, but your preaching is of a different nature Now, what is the truth ?

Marīci said “ O excellent man ! I have explained to you the duties of an ideal ascetic. But, being unable to carefully observe the duties of an ascetic as prescribed in the S’āstras, and as a result of the fructification of पापकर्म Pāpa Karma, evil deeds, and also on account of an inclination of entering into an evil state, I have adopted this characteristic dress (of a Parivrājaka) entirely invented by my personal artistic skill. O child ! it is the costume of an alien assembly of mendicants. Therefore, you adopt the vows of an ideal ascetic without entertaining any doubt in your mind. Kapila then asked “ O worthy master ! However, is there or is there not any object capable of destroying Karmas in your doctrine ? To which Marīci replied “ O excellent man ! the object suitable for the destruction of Karmas, exists unquestionably in the observance of the vows of an ascetic and **it exists somewhat here (in my doctrine) also.**”

By the propagation of a wrong belief in this way, Marīci increased for himself a wandering for Kotā-koti years in Samśra. One may here ask a question. How is such a thing at all possible simply by saying out only this much that is contrary to the teachings of the Tirthaṅkaras ? What is strange in this ? Because one incurs false belief even by saying out one word that is contrary to the teachings of the Tirthaṅkaras. An agonising virulent disease will certainly arise by continually taking unwholesome diet.

Some one may again raise a doubt. On the contrary when लिङ्गधारी Linga-dhāri, persons putting on the apparel of an ascetic, but devoid of their original as well as the accessory vows are heard to preach strictly in accordance with the teachings of the Tirthaṅkaras, what sin can be more heinous than that of wounding with the sharp dagger of preaching a false belief, people who have taken your shelter, being afraid of the miseries of this world ? However preponderating another sin may be, it is not so heinous as that resulting from the preaching of a tenet contrary to the teachings of the Tirthaṅkaras.

Now, when, under the evil influence of a violent false belief,

like a man affected with delirium, disregarding an excellent medicine, like one possessed by a great demon not adopting actions combined with specific incantations, and like a bewildered man not believing in the words of the Tirthaṅkaras, Kapila did not adopt यतिधर्म Yati Dharma, the duties of a Jain Sādhū, classified into ten kinds, Marīci thought “ Kapila does not accept Yati Dharma, but I am in want of an assistant, who can carry my umbrella and utensils while going to another village and who can be useful to me at the time of any illness, or at any other occasion, and so, I will initiate him as a Parivrājaka mendicant.”

With this idea in his mind, Marīci initiated Kapila, as a Parivrājaka mendicant and taught him some difficult external practices. In this way, Kapila putting on red garments, holding a त्रिदंड Tridanda, a triple staff, and having a कमंडल Kamandala a wooden or earthen pot for drinking water carried by ascetics and other utensils with him, began to go about from village to village with Marīci, serving him as a father, a god, a master, a benefactor, as an instructor about a treasure of precious stones and also as a bestower of life.

Passing his life in this way, Marīci at last died without confessing his sinful actions and without taking any vow to refrain from them, after having completed an age-limit of eighty-four hundred thousand (8400000) years and was born as a god in ब्रह्मदेवलोक Brahma deva-loka with an age-limit of ten Sāgaropams.

Kapila, also, without knowing the excellent meaning of the S'āstras, but fond only of external articles of possession and becoming greatly distressed by various bodily exertions advised by Marīci began to wander about alone.

On seeing his strange apparel, people used to go to him with the object of hearing some religious discourses, but Kapila being ignorant of the S'āstras of the Jain Sādhūs, and of the correct mode of preaching, thought: .

युक्तयुक्तपरिज्ञानशून्यचित्तस्य देहिनः ।

अलब्धमध्यताहेतुर्मेनं सर्वार्थसाधनम् ॥ १ ॥

- 1 Yuktāyukta pariñāna śūnyasya cittasya dehinaḥ;
Alabadhanadhyatāhetu r-maunam sarvārtha sādhanam. 1.

- 1 With people devoid of discrimination between what is suitable and what is not, but who are ignorant of the internal motive, silence is the means of accomplishing every thing.

He thereupon began to pass his days in deep silence.

Having duly initiated Prince आसुरि Āsuri and other pupils as Parivrājaka mendicants, having taught them requisite external ceremonies and having practised penance ignorantly for a long time, Kapila died and was born as a god in ब्रह्मदेवलोक Brahma deva-loka.

Becoming extremely astonished there, with wonderful celestial wealth never heard of or never seen before, Kapila thought within himself "Methinks, could I have practised very difficult penance ? Or, could I have observed excellent and spotless celibacy as pure as the Moon ? Or, could I have given food and other materials bought from the wealth earned by my personal labour to deserving Śādhūs who were very attentive to difficult penance and religious observances ? Or, becoming adventurous, could I have consigned my body to the blazing flames of a series of fires ?"

After indulging for a while in a variety of doubtful speculation, Kapila through the medium of his in-born अवधिज्ञान Avadhi Jñāna, Visual Knowledge, saw his own consecrated but life-less body lying there, and also saw his own pupils who were perfectly ignorant of the correct meaning of the teachings of the Śāstras.

Actuated by an intense partiality for his own doctrine, Kapila left off his divine functions, descended into the sky for the purpose of teaching the truth about his doctrine to his pupils and remaining invisible in an excellent circle of five colours, and

addressing Asuri and his other pupils, said:—

“ अवत्ताओ वत्तं पभवइ ” इत्यादि

“ Avattaö vattam pabhavaî ”; ityādi. “ Perceptibility results from unevolved primordial matter. ” etc.

On hearing this utterance of the very essence of their doctrine, Asuri composed sixty works and thus the lineage of pupils and their pupils commenced. In this way, the creed of the Parivrajakas began to spread Kapila also, greatly rejoiced in mind went to his celestial residence and began to enjoy various pleasures of the senses there.

Some Considerations about Birth in a Low Family.

The soul rises high and higher in spirituality by the careful observance of pure conduct associated with spotless purity of sentiments. Marici possessed these valuable means for the improvement of his spiritual life during his present Bhava but he being distressed with slight inconveniences, eventually got tired of availing himself of these rare opportunities. At the ripe time of strictly observing religious rites, he became negligent on account of heat and thirst; a desire for his personal happiness became predominating in his mind and he considered himself unable to practise the religious rites prescribed by Tirthaṅkaras. But it must be remembered that he had unswerving faith in the pure doctrines and teachings of the Tirthaṅkaras. Marici thought himself unable to observe the strict discipline of religious rites but he was ashamed to leave aside the honorable apparel of a Jain ascetic and to again join the fold of house-holders. His mind became wavering. However, he found out a new device and invented a new apparel—clothed himself as a परिव्राजक Parivrajaka, a wandering mendicant. He did not take into consideration the disadvantages involved in his rash act. Had he conveyed

the ideas sprouting out in his mind to Bhagavān S'rī Rīṣabha-deva or to the worthy Sadhūs, he would have been prevented from making such a grave blunder, but the sensible ideas of taking the advice of competent persons are not possible with individuals solely bent upon acting in accordance with their personal independent will. He accepted the plan originating with his own independent imagination and commenced acting accordingly. But he had invariably preached in strict conformity with the doctrines and teachings of the Tīrthaṅkaras. When an individual ceases to rise high and higher in spiritual advancement but falls down spiritually, he misuses very often, the rare auspicious opportunities available to him and thus degrades himself.

Bharata Cakravartin with a pure heart requested Bhagavān S'rī Rīṣabha-deva to give him a brief account of future Tīrthaṅkaras and the Bhagavān gave him a lucid account through the medium of his केवलज्ञान Kevala Jñāna, Perfect Knowledge. The soul of Marīci was to be the last (twenty-fourth) Tīrthaṅkara in future, and on account of his pure devotion to the dignity of a Tīrthaṅkara and of his having acquired the golden opportunity of respectfully bowing down before a future Tīrthaṅkara, Bharata Cakravartin thought of availing himself of the rare opportunity.

Although knowing the unfitness of Marīci for such respectful salutation, the discreet and devoted Bharata Cakravartin, with the permission of Bhagavān S'rī Rīṣabha-deva, prostrated himself before him and explained to him the object of his respectful salutation. However, Marīci became elated with the conceit of his noble birth.

It is said.

१ गुणपेही मयरहिओ अज्झयण-ज्झावणारुई निच्चं ।
पकुणइ जिणाइभत्तो उच्चं, नीअं इअरहा उ ॥ १ ॥

1 Guṇapehī mayarahio ajjhayana-jjhāvanā ruī niccam
Paṇunai Jināibhatto uccam, niam iarahā u.

1. He, who is careful about recognition of merit, who is devoid of conceit, who takes delight in the study and teaching of Scriptures, and who is devoted to true God, true Teacher and true Dharma, is certainly born in a **Noble family**. Any one acting otherwise, is born in a **low family**.

परस्य निन्दावज्रोपहासाः सदगुणलोपनम् ।

सदसदोषकथनमात्मनस्तु प्रशंसनम् ॥ १ ॥

सदसदगुणशंसा च स्वदोषाच्छादनं तथा

जात्यादिभिर्मदश्चेति, नीचैर्गोत्राश्रवा अमी ॥ २ ॥

Parasya nindāvajjñopahāsāḥ sadgūṇalōpanam

Sadasaddoṣakathanamātmanastu pras'ansanam.

Sadasadgūṇas'ansāca svadoṣā-cchādanam tathā

Jātyādibhi r-mad s'cheti, nīcai r-gotrās'ravā amī. 2.

1-2. Censure, disregard and ridicule of others, the suppression of good qualities, the narration of existing and non-existing defects, self-praise, praise of existing and non-existing qualities, the concealing of one's own faults, also, conceit about one's origin (birth)—these are the **आश्रव** Ās'ravas, Sluices (gates) for the inflow of the Karma of being born in a low family.

Here, on account of his deep conceit for noble birth, Marīci becomes fettered with the evil Karman of being born in a low family. As a result of this blunder, Marīci had to suffer great hardships during many future lives. While experiencing such hardships calmly, the molecules of **नीचगोत्रकर्म** Nīca gotra Karma, —A Karman producing birth in a low family, are gradually getting destroyed; the remaining molecules of such a Karman may even be experienced during the commencement of his life in which he was to be a Tirthaṅkara, as was the case with Śramaṇa Bhagavān Mahāvira.

Karman is such an impartial and exacting instrument that it does not have predilection for any particular individual in this world. Karman does not show any partiality in subjecting any one to the good or evil consequences of his own deeds. People should always remember this fact in dealing with other persons.

Learned men have described hypocrites as undeserving of respect. By paying them homage as worthy persons or Gurus (teachers), both are put to a great loss. The person paying homage nourishes Mithyātva, and the one adored becomes proud of his hypocrisy; both the souls are working under a great disadvantage. The respectful bowing down to Marīci, by Bharata Cakravartin was not done to him out of his respect towards him as a worthy man or a Guru, but it was done as Marīci's soul was to be a future Tirthaṅkara, and it was out of his devotion to the dignity of a Tirthaṅkara, that Bharata Cakravartin paid homage to him. That respectful bowing down to Marīci was not, in any way detrimental to the soul of Bharata Cakravartin, but it became the source of many evil Karmas to Marīci.

It is apparent from this, that, adoration and respectful salutation to an unworthy person of low moral character becomes extremely harmful to his own interest. Persons desirous of self-elevation should always use discrimination, at the time of respecting unworthy persons and hypocrites and also men who are negligent of the rules of conduct.

Consequences of उत्सूत्रभाषण Utsūtra Bhāṣaṇa.

Another great blunder of Marīci occurs while answering the questions of Kapila about the essence of his doctrine. The Omniscient lords have given a prominent place to the evil consequences arising from the propagation of a false belief. The propagation of a false belief is the deep-acting evil consequence resulting in one of the most formidable Karmas. Among the evil causes leading to the bondage of the eight varieties, of Karmas the evil cause arising from the propagation of a wrong belief is very deep-acting and severe. The person acquiring any other Karman experiences the good or evil consequences of that Karman **himself**, while the person propagating a false belief not only acquires an evil Karman for himself but people taking advantage of that mischievous propagation and many other persons also acquire evil Karmas in regular succession and wander through a cycle of

numerous births and deaths in this world. Persons propagating false beliefs are at the bottom of numerous hardships.

It was on account of these two blunders of Marīci that he had to be born in low families during numerous future lives and to wander in this Saṃsāra for Kotā-koti years.

Because, it is said,

॥ उत्सुतभासगाणं, बोद्दीणासो अणंतसंसारो ॥

Ussuttabhāsagāṇam, bohīṇāso aṇanta saṃsāro.

[उत्सूत्रभाषकाणां बोधिनाशोऽनन्तसंसारः

Utsūtrabhāṣakāṇāṃ m bodhin's'o' nanta saṃsārah]

Persons propagating a false belief have बोधिनाशः Bodhināśah, Loss of enlightened intellect of a Buddha or Jina, and अनन्त संसारः Ananta Saṃsārah, endless Saṃsāra, i. e. wandering in this world for innumerable lives.

The author of a wrong belief, possessing intensely violent propensities, thus wanders, even an endless number of times in Saṃsāra.

There are four kinds of सद्दहणा Saddahaṇā Convictions, of Samyaktva, viz. 1. परमार्थ संस्तव Paramārtha Saṃstava, An earnest desire for knowing objects as they are described by the Tīrthāṅkaras. 2. गीतार्थ पर्युपास्ति Gitārtha Paryupāsti, Courtesy towards worthy ascetics and rendering service to them. 3. व्यापन्नदर्शनवर्जन Vyāpanna dars'ana varjana, Avoidance of persons whose Samyaktva is destroyed and 4. मिथ्यादृष्टिसंसर्गवर्जन-Mithyādrīṣṭi saṃsarga varjana—Avoidance of the company of heretics. Out of these, the second relates to persons who are really deserving of respectful salutation and the third to those who are not.

For the second सद्दहणा Saddahaṇā,—conviction, it is stated that the learned preceptors who have a keen desire for the renouncement of this world and for the propagation of the True

Religion, those who are always ready to abide by the commands of the Tirthaṅkaras, and those who are exclusively devoted to the careful observance of the rules of right conduct, according to their own capacity, are really deserving of respectful salutation and service to them.

For the third **सद्धणा** Saddahanā, Conviction it is stated that those who have fallen from asceticism, those who are bringing disgrace on their creed, those who are very slack in observing the rules of right conduct, and those who are of a bad character, should not be respected and such wicked persons do not deserve to be associated with.

Many misfortunes can be prevented by carefully acting in accordance with the sound advice contained in these statements of the Tirthaṅkaras. While replying to Kapila, as to whether there existed any essence of True Religion in his doctrine or not Marīci said:—

कविला इत्थं पि इहं यं पीति

Kavilā ! ittham pi ihayam pīti

Kapila ! it (the essence of the True Religion) is there (in the religion of the Sādhūs) and it is here (in my doctrine) also.

By this ambiguous preaching, Marīci increased his wandering in the Saṁsāra to Kotā-koti Sāgaropam years.

In this connection, the author of the **किरणावली** Kiraṇāvalī, commentary on Kalpa Sūtra argues that this statement of Marīci was not **उत्सूत्र भाषण** Utsūtra Bhāṣaṇa, a preaching contrary to the Jain Religion, but it was only **उत्सूत्रमिश्रित** Utsūtra miśrita, mixed up with a tenet contrary to it. He is of opinion that people propagating a wrong belief, must necessarily, as a rule, have an endless wandering in Saṁsāra. He argues that if this statement of Marīci were an **उत्सूत्र** Utsūtra, a statement contrary to the tenets of Jain Religion, then, he must, as a rule, have been encumbered with an endless Saṁsāra, but he is not; and

therefore, his preaching must be उत्सृष्टमिश्रित Utsūtra mis'rita, mixed up with a wrong belief. But his contention is inappropriate. Because, there is no fixed rule that persons preaching a wrong belief have necessarily an endless wandering in this world. Besides, according to S'ri Bhagavati Sūtra and other standard works, even the great heretic जमालि Jamālī, who was the chief propagator of a wrong belief, had a limited number of future existences. Also, just as the poisonous effect of food mixed with a poison is not lost, in the same manner, the injurious effect of Marici's preaching of a false belief does not disappear, even if we were to call his preaching as उत्सृष्टमिश्रित Utsūtra mis'rita, a mixture of a false belief.

But, let it be remembered that

मनः एव मनुष्याणां कारणं बन्धमोक्षयोः

Manah eva manuṣyāṇām kāraṇam bandha-moṣkayoh

Mind alone, is the cause of bondage of Karmas, and of freedom from them, among human beings.

Meritorious deeds are rewarded with freedom from evil Karmas, while wicked actions are fettered with evil Karmas for numerous future lives.

The preaching of a wrong belief is disastrous not only to the person propagating it, but to persons taking advantage of it, and it is equally disastrous to numerous other persons who are acting according to it.

Preachers should always look to the spiritual advancement of the people and they should scrupulously avoid preaching against the prescribed tenets of any religion and also against the teachings of the Tirthankaras.

A spirit of toleration and mutual help will win numerous adherents if the underlying principles are sound. Do not believe in what-ever I say because it is traditional. Do not believe in

whatever I say because it is logical. Do not believe in whatever I say because it is popular. Do not believe in whatever I say because it nourishes your faith. Do not believe in whatever I say because I am a famous Sādhū. But accept my word only if any preaching appears sound by your in-born intelligence.

A vowless man with Samyaktva, a man with partial vows, an ascetic with desires for worldly pleasures, a person practising penance out of ignorance, a man having disgust towards worldly objects on account of misfortunes, a man having disgust for worldly objects on account of infatuation, and a man involuntarily suffering hardships, i. e. hunger, thirst, etc from compulsion without any desire to purge away the evil-effects of Karmas—all these persons, destroying their Karmas, are born as **celestial beings**.

Marici, by reason of his observing even the impure irreligious rites of an ascetic owing to ignorance and infatuation, goes to heaven. Here, the soul of Nayasāra, passing as Marici Parivrājaka through the third previous Bhava of Śramana Bhagavān Mahāvira, was born as a god during the fourth previous life.

We shall be able to know from the accounts of future lives, how a mixture of good and evil Karmas matures in a variety of ways, and shows pleasant or harsh consequences by giving a soul noble or low births.

Karma Theory.

It is advisable at this stage to have some acquaintance with Karmas and their varieties.

In this world, one living being is born as an ant while another living being is born as an elephant. One man is wise while another is a dunce, one is rolling in wealth while another is a pauper; one is quite healthy and strong, while another is greatly diseased, one is pappy another is very miserable, one is liberal, another very miserly, one is a master another his servant, one has ample to eat while another has to work hard for a

morsel of meagre bread; one is brave while another is very timid. Even out of the two sons of the same parents, one becomes a king, while the other has to lead a very miserable life. A son, a father, a brother or a wife of whom an individual is very fond, becomes an eye-sore to him for some time and becomes an object of love again. A son who has been brought up with extreme fondness by his parents, kills them. A millionaire becomes a pauper and again a millionaire; a pauper becomes a millionaire, and again a pauper.

There must be some unforeseen agency to account for such strangeness in this world.

It is said,

क्षमाभृद्रङ्कयोर्मनीषिज्ज्योः सदृपनोरूपयोः
सौभाग्यासुभगत्वसङ्गमजुषोनीरोगरोगार्तयोः ।
श्रीमद्दुर्गतयोर्बलाबलवतोस्तुल्येऽपि नृत्वेऽन्तरं
यत्तत्कर्मनिबन्धनं तदपि नो जीवं विना युक्तिमत् ॥१॥

1. Kṣmābhṛdrāṅkayo r-manāṁṣi jadayoḥ sadrūpa n-rupayoḥ
Saubhāgyāsuhagatva saṅgamajūṣo r-nīroga-rogar̥tayoḥ.

Śrīmad-durgatayo r-bal balavatostulye'pi nritye'ntaram
Yattat karmanibandhanām tadapi no jīvaṁ vinā yuktimat I.

I Though there is a similarity of becoming a human being between a king and a pauper, a wise man and a dunce, a beautiful man and a deformed person, a fortunate individual and a miserable man, a healthy person and one greatly diseased, a wealthy man and a penniless one, and between a powerful person and a delicate weakling, there is a distinction of Bondage of Karmas; and that even is not justifiable without जीव Jiva, Individual soul.

Karma in its philosophical sense, is work, motion, vibration, action, or action-current, as our great Indian scientist Dr. Jagadish Chandra Bose has recently shown. In Jain Philosophy, the word is used with a double signification viz—it is used not only for

vibrations or action-currents but also for their materialised effects even during the next life or a series of future existences, greatly modifying the subsequent career.

The soul has four great qualities,—viz—1. **अनन्तदर्शन** Ananta Dars'ana, Perfect perception and faith in the reality of things. 2. **अनन्तज्ञान** Ananta Jñāna, Perfect Knowledge 3. **अनन्तवीर्य** Ananta Virya, Perfect power and 4. **अनन्तसुख** Ananta Sukha, Perfect happiness Association with Karmic matter keeps the soul from the realisation of this four-fold greatness, obscuring its perception and knowledge, obstructing its progress onwards, and disturbing its happiness.

Kinds of Karmas.

The main divisions of the nature of Karmas are eight viz 1. **ज्ञानावरणीय** Jñānāvaraṇīya, Knowledge-obscuring 2. **दर्शनावरणीय** Dars'anāvaraṇīya, Conation-obscuring. 3. **वेदनीय** Vedaniya, the feeling-determining Karma 4. **मोहनीय** Mohaniya, Deluding Karma 5. **आयु** Āyu, Age-determining Karma 6. **नाम** Nāma, Body-Making Karma 7. **गोत्र** Gotra, Family-determining Karma and 8. **अन्तराय** Antarāya, Obstructive Karma.

The Karmas are of two kinds. They are:—

1. **घातिया** Ghātiyā or Destructive Karmas which attack and affect the very nature of the soul.
2. **अघातिया** A-ghātiyā or Non-destructive, which do not affect the very nature of the soul.

The following four are **घातिया** Ghātiyā Karmas:—

1. **ज्ञानावरणीय** Jñānāvaraṇīya, Knowledge-obscuring Karma which obstructs the acquisition of knowledge.
2. **दर्शनावरणीय** Dars'anāvaraṇīya, Conation-obscuring Karma. It obscures conation.
3. **मोहनीय** Mohaniya, Infatuating Karma which deludes the Soul. It affects both right belief and right conduct. It is like a solution of chalk in water. When the chalk settles down,

the opacity of the solution is lost, and transparency is restored, for the time being, to the water, or the chalk may be entirely separated from the solution and permanent transparency obtained for the water. Under the influence of this Karma, the person loses his equilibrium of thought and feeling.

4. **अंतराय** Antarāya, Obstructive Karma which obstructs the progress of the soul.

These destructive Karmanas retain the soul in mundane existence:

The **अघातियो** A-ghātiyā, Non-destructive Karmanas or the action-currents of non-injury do not affect the very nature of the soul but determine merely the body and the environments in which the mundane soul must exist. They are: --

1. **आयु** Āyu, the Karma which determines the duration of the lives of all living beings.
2. **नाम** Nāma, the Karma which determines the character of our individuality i. e. body, height, size, colour etc.
3. **गोत्र** Gotra, the Karma which determines our family, nationality etc.
4. **वेदनीय** Vedaniya, the Karma which gives pleasure or pain in mundane life.

“ Through the removal of **knowledge-obscuration** the souls have Perfect Knowledge. Through the destruction of **perception-obscuration** or faith-obscuration there arises in them Perfect perception (or faith). Through the destruction of the **vedaniya** Karmanas, they attain immunity from affliction. Through destruction of the **Mohaniya**, they attain unshakable perfection. Through destruction of **Āyuh** (vitality) they acquire supreme fineness. Through destruction of **Nāma**, they acquire the capacity of allowing all objects to occupy the same place with them (**avagāhana**). Through destruction of **gotra**, the souls are neither light

nor heavy. Through destruction of obstructive Karmas they attain infinite strength.

The psychical condition which makes the inflow of Karmic matter into the Soul possible and which results in **कर्मबन्ध** Karma Bandha, Bondage of Karmas, is caused by the baneful influence of 1. **मिथ्यात्व** Mithyātva, Wrong belief or perverse belief. 2. **अविरति** Avirati, Vowlessness; non-renunciation. An undisciplined vowless characterless life. 3. **प्रमाद** Pramāda, Carelessness. 4. **कषाय** Kaṣāya, Passions and 5. **योग** Yoga, Vibrations in the soul through mind, speech and body.

The varieties of Mithyātva, Avirati Pramāda, Kaṣāya and Yoga, are described on pages 37 to 55 to which the reader is referred.

This bondage of Karmas is of four kinds according to 1. **प्रकृतिबंध** Prakriti Bandha, the nature of the Karmic matter which has invested the soul. 2. **स्थितिबंध** Sthiti Bandha, the period during which it is capable of remaining attached to the soul. 3. **रसबंध** Rasa Bandha, the character-mild or strong-of the actual fruition of this Karmic matter and 4. **प्रदेशबंध** Prades'a Bandha, the number of the Karmic atoms.

Chapter. VII

Fourth to the Fifteenth Previous Bhava.

Fourth Previous Bhava of S'ramaṇa Bhagavān Mahāvira.

After completing an existence of eighty-four hundred thousand years, without censuring his wicked actions and without making a firm resolve to abstain thenceforward from such wicked deeds, the soul of Marīci was, after death, born as a celestial being with an age-limit of ten Sāgaropams in Brahma deva-loka.

Fifth Previous Bhava.

On descent from Brahma deva-loka at the expiry of his existence as a celestial being there, the soul of Marīci was born, during the fifth Previous Bhava of S'ramaṇa Bhagavān Mahāvira, as a Brāhmaṇa named कौशिक Kaus'ika, in a village named कोल्लाग Kollāga which was inhabited by merchants of various kinds who had come to settle there from distant parts of country, which was a safe residential place for many pious ascetics practising numerous religious observances in surrounding districts, and which was very prominent among all adjoining villages.

Kaus'ika was well-versed in the six religious duties of a Brāhmaṇa, proficient in explaining the various interpretations of the Vedas, and was well-known throughout the country. He was engrossed in worldly pleasures, busy with devising numerous plans for the acquisition of wealth, not the least afraid of undertaking huge concerns involving the destruction of animal life even of five-sensed living beings, and was fond of holding मिथ्यात्व Mithyātva, False belief.

During the latter part of his life, he became a त्रिदंडि Tri-dandi sanyasi, An ascetic bearing a triple staff. He died after completing an age-limit of eighty hundred thousand years.

Sixth Previous Bhava

After enduring innumerable miseries as a minor god or as a lower animal being resulting from absolute dependence on others during several minor Bhavas as a result of his wicked deeds during previous lives, and after wandering in Saṁsāra for a long time, he was born during the sixth previous Bhava of Śramaṇa Bhagavān Mahāvīra, as a Brāhmaṇa named पुष्पमित्र Puṣpamitra in स्थुणाक Sthunāka village.

Becoming disgusted with enjoying worldly pleasures for a long time, Puṣpamitra took परिव्राजकदीक्षा Parivrājaka Dikṣā, Initiation into a Order of Parivrājaka mendicants, observed numerous religious practices mentioned in their canonical works and practised very severe austerities

Puṣpamitra lived for seventy-two hundred thousand pūrva years.

Seventh Previous Bhava.

Puṣpamitra was born, during the seventh previous Bhava of Śramaṇa Bhagavān Mahāvīra as a god adorned with divine ornaments in Saudharma deva-loka.

Eighth Previous Bhava.

Descending on the expiration of his divine age-limit as a celestial being, he was born as a Brāhmaṇa named अग्निद्योत Agni-dyota in चैत्यसंनिवेश Caityasannives'a. During the latter portion of his age-limit of sixty-four hundred thousand pūrva years, he took Parivrājaka Dikṣā.

Ninth Previous Bhava.

After death, he was born, during the ninth previous Bhava of Śramaṇa Bhagavān Mahāvīra, as a god with a medium age-limit in Is'ana deva-loka.

Tenth Previous Bhava.

After experiencing various divine pleasures for a long time, he was born, during the tenth previous Bhava of Śramaṇa Bhagavān Mahāvīra, as a son named अग्निभूति Agnibhūti to शिवभद्रा Śivabhadra, wife of a Brāhmaṇa named सोमिल Somila of मंदिर Mandira village.

In due course of time. Agnibhūti attained youth.

One day, a Parivrājaka mendicant named सूरसेन Sūrasena, wandering from village to village happened to arrive at Mandira village. He was competent in sixty kinds of physical sciences, clever in preaching religious stories, and intelligent in reading the thoughts of others. On hearing the news of his arrival to the village, many persons went to see him.

Sūrasena preached an exposition of the tenets of his creed. People became greatly delighted on hearing his preaching and they went home full of joy in their minds. He became well-known in the village. On the next day when Agnibhūti and others went to him, they were cordially received by Sūrasena. They then took their seats at a suitable place for the purpose of hearing his preaching and Sūrasena carefully explained in detail the various tenets of his religious creed.

All the people assembled there were greatly delighted.

Meanwhile, one man from the audience, addressing Sūrasena said, “ O master ! Why did you adopt the rigorous mortifying strict methods of ascetic life during your youth, which is delightful to the people like the moon, which is fit to be associated with delighted bright-eyed young females like a pearl necklace, which is fit for sportive amusements like नंदनवन Nandana Vana, on Mount Meru, which is replete with the bounty of grace like the ocean, and which is powerful enough to remove the pride of the god of Love ? Because a thin string prepared from a lotus-fibre is not sufficient to restrain an intoxicated elephant, the

young sprouts of a mango tree cannot bear the burden of the weight of the feet of a strong **डेंक** Dhenka bird, a lotus-fibre cannot tolerate the touch of the pointed end of a sharp-edged sword; similarly, the bounteous grace of your beautiful body is perfectly unfit for the practice of the austerities suitable for a hardy individual.

It may perhaps have been caused by bereavement of separation from a beloved female or from loss of property or it may have been caused by separation from relatives or by some other misfortune. I am very anxious to know this matter so if there be no objection on your part, please let me hear it. "

The Parivrājaka ascetic said "O worthy man! what is possibly unaccountable to you? Hear me if you have a curiosity to know.

An account of the Parivrājaka.

"I was a very wealthy man at **कौशांबी** Kausāmbi, and was always ready to help numerous poor helpless, estranged, and terrified persons and to give them shelter. One day, when I was asleep at night I heard a terrific noise. Becoming afraid I at once got up from my couch and as I was looking around I saw several formidable blood-thirsty bandits fully equipped with sharp daggers, bows and arrows, discus, spears and other sharp-pointed weapons in their hands and shouting loudly "Kill, Kill", plundering the mass of wealth carefully hidden under the ground, taking possession of horses from different stables, defeating servants and guardians fighting with them in self-defence, and taking away metallic vessels and house-hold furniture, as if they were warriors of the god of Death or the companions of Hell or the grand-fathers of Wickedness.

On seeing them and becoming bewildered with imminent danger of impending death, I called out for my body-guards, but although I repeatedly called out for them they did not even

answer once, as if they were intoxicated or in a swoon or as if they had become perfectly senseless. I at once thought that they must have been placed under the influence of artificial sleep by the robbers or they must have been rendered senseless by some medicinal influence, otherwise they cannot possibly fall into such profound sleep. Whatever it may be, I must now take care of my own body'. With this idea in my mind, I walked slowly forward and concealed myself in a thick forest. The robbers took away every-thing else except the stones and pillars of the house.

At day-break, people of the town woke up. The talk about robbery spread everywhere. When I came to my house with some people and saw at each and every corner, I found that there was not left anything even sufficient for one day's meal. With total loss of wealth, there was no money left with me with which to devise any means even for my maintenance. When there was nothing left for my maintenance I thought within myself "Can I not feel ashamed by becoming a wandering mendicant after leading the life of a very prominent citizen in the town? I was taking my meals daily after giving alms to poor and helpless needy persons, how can I now look decent by always looking out eagerly for a morsel of bread for filling my cursed belly? I was invariably riding a horse accompanied by a coterie of servants, how can I now wander about on foot, alone in the town? How can I now lead a worthless life without fulfilling the wished-for desires of my fellow-brother who were my play-mates in dust? Having now lost all property, how can I listen to the taunting words of my proud enemies? Should I therefore leave this place and go away to a distant land?"

With this idea in my mind, I walked in the Northern direction and reached a village after some days. There, I went on a begging-tour and took my meals. I lived in the village for many days. One day I met a **त्रिदंडी** Tridandī, an ascetic bearing a triple staff. I respectfully bowed down before him and took my seat facing him. We then narrated our mutual experiences of this life

and I gave him a short description of my wretched life. The ascetic said " O child ! leave aside your sorrow and adopt fortitude. It is a very common occurrence.

It is said:--

It is not a very sad event that wealth does not remain permanent with wicked persons but what is highly sorrowful is that wealth ignores even excellent individuals.

Besides, the insolent and indifferent wealth does not even care for noble birth, beauty, strength, superior knowledge, or for valour.

How can good conduct be expected from the overwhelming influence of the wealth which has acquired fickleness by its association with the waves of the ocean, which has got adamant power by being produced along with कौस्तुभमणि Kaustubha Mani (a jewel produced at the churning of the ocean; an ornament of Vishnu), which has acquired dirty habits by contact with the कलङ्क Kalaṅka, Blemish, of the Moon with whom she lived, which has left off polite manners by association with the celestial horse, which is a source of misery like the close contact with a dangerous poison, which has got deceitful feelings by attachment for a conch-shell and which has left off sweetness by constantly living in the salty ocean ?

Because, any one associating himself with unlike companions is not able to accomplish the superior attributes. Therefore, O worthy man ! Leave aside your grief, carry on human effort and engage yourself in some useful undertaking. Wise men do not at all conceal anything after realizing the true nature of things. Besides, " O worthy man ! Are you the only man deserted by wealth that you are so much distressed and you are at present withholding yourself from any useful undertaking ? "

I said " O Master ! What should I do now ? "

He replied " O illustrious man ! Now you should always

keep yourself with religious observances in every way, because even immense wealth of persons disinclined to religious practices goes to destruction while those who are very careful in religious observances readily acquire prosperity even if they are destitute of wealth. ”

On hearing this precept and becoming indifferent to worldly enjoyment, I accepted दीक्षा Dikṣā, Initiation in an Order of Tridandi ascetics. Therefore, O worthy man ! I have thus narrated the account of the cause of my indifference to worldly objects previously asked by you. Now begin to practise religious observances. ”

Becoming greatly rejoiced on hearing this account, and with an ardent desire of taking Parivrājaka Dikṣā, Agnibhūti, the soul of Marīci, bowed down before the Tridandi ascetic and bringing the folded cavity of the palms of his hands in front of his forehead spoke thus:—

O master ! You have done well that you accepted Dikṣā under those circumstances causing indifference to worldly objects. By hearing this account, my desire for enjoying the pleasures of this world has completely disappeared, fascination for deceit has ceased, and the jewel of correct knowledge has manifested itself. Now do me the favour of giving me Dikṣā of your creed ”. He was thereupon admitted into the Order of Parivrājaka mendicants,

He practised austerities and died after completing an age-limit of fifty-six hundred thousand pūrva years.

Eleveth Previous Bhava.

The soul of Marīci during the eleventh previous Bhava of Śramaṇa Bhagavān Mahāvīra was born as a god in Sanat Kumāra deva-loka.

Twelvth Previous Bhava.

Leaving the Sanat Kumāra deva-loka in due course of time,

the soul of Marīci during the twelfth previous Bhava of S'ramaṇa Bhagavān Mahāvīra was born as a Brāhmaṇa Named भारद्वाज Bhāradvāja in the excellent town स्वेतंबिका S'vetambikā.

There also, after enjoying pleasures and pains of this world acquired by his previous deeds, he took Parivrājaka Dikṣā during his old age in consequence of the penance of his former life, and after practising severe foolish penances becoming covered by a wicked dusky veil of wrong preaching like young boys playing with a cover of dust on them, he died on the completion of an age-limit of forty-four hundred thousand pūrva years.

Thirteenth Previous Bhava.

During the thirteenth previous Bhava of S'ramaṇa Bhagavān Mahāvīra, the soul of Marīci was born as a god in Māhendra deva-loka.

Surrounded by numerous attending gods in the Vimāna shining brilliantly by the rays of gems and precious stones he began to amuse himself with various divine sports.

On the completion of his age-limit, he left the deva-loka.

Fourteenth Previous Bhava.

After a number of repeated minor births as a bad god, a human being, a lower animal or as a hellish being, the soul of Marīci, during, the fourteenth previous Bhava of S'ramaṇa Bhagavān Mahāvīra, was born as a son to कान्तिमति Kāntimati, wife of a Brāhmaṇa named कपिल Kapila of राजग्रहणगर Rājagriha Nagara.

He was named थावर Thāvara and in due course of time, increasing in vital power, strength, and body, he reached youth. Although desirous of accomplishing religious observances on seeing people afflicted with the misery of constant birth, old age, death, and numerous diseases, he never went to Jain ascetics practising difficult religious vows nor to wandering mendicants of any other creed out of enchantment of excessive illusion

One day, he met with a त्रिदंड़ी Tridandī ascetic whose nose was flat and whose teeth and upper lip were cleft. On seeing him, he was at once greatly pleased, as if by the accidental meeting of an unobtainable favourite individual like the night lotus by the sight of the Moon or the day-lotus by the sight of the Moon or the day-lotus by the sight of the Sun, with his lotus-like eyes shining brilliantly like the As'oka Tree blooming by the striking with the feet of an young female dressed with a scarlet-red cloth.

Prompted by an urgent desire arising from his inclination of taking the vows of a Parivrajaka mendicant consecutively during some of his preceding lives, he went to the Tridandī ascetic and bowing down respectfully before his feet he requested him for a preaching on religion.

Thinking him to be a fit person, the Tridandī ascetic explained him the principles of his cult and then said:—

O excellent man ! You are a lucky man. You should not remain in this Saṁsāra in the manner I lived a miserable life and became a victim of worldly desires.

Thāvara asked:—O Lord ! How were you miserable before and how were you harassed by worldly desires ? I am anxious to know it. Please therefore narrate your account.

The Tridandī ascetic said “ O excellent man ! Listen !

Having thoroughly attained puberty, perfectly full of the relish of sexual desires, fearful on account of marine fishes in the shape of ignorance, coupled with surf waves in the form of pleasures of the senses, pervading with the charm of the tide of shamelessness, unsurmountable on account of the whirlwind of bad disposition, full of the mud of wicked sentiments, inherent with an innumerable group of crafty crooked ideas, combined with the dreadful roaring of arrogance, and with the flame of the fire of मन्मथ Manmatha, the god of Love and tender with the

dense cover of vice; and leaving off disrespectfully my home and my kinsmen like a hermit, and becoming devoutly attached to coquettish young handsome females, with eyes resembling an expanded blue-lotus, elegant with exalted breasts fit for great enjoyments, with charming forearms resembling surging waves, walking like royal swans with their lotus-like feet, making soft note, and handsome like small garden ponds, I spent much time in enjoying amorous sports with a dancing-girl named **अनंगसेना** Anaṅgasenā.

Deeply involved in filial love towards her, I used up the entire wealth earned by my father and my grand-father, in constantly giving her costly ornaments, valuable garments, eatables, flowers and perfumes. When however, Anaṅgasenā knew that I had become extremely poor, she abruptly left me with many insults, like a succulent colouring plant deprived of its juice, like a vessel of an intoxicating drink after the contained intoxicating drink has been drunk off, or like a meagre residue of offal remaining after the completion of a meal.

I then left Anaṅgasenā's residence and went to my own house. Becoming greatly distressed, on seeing my house full of innumerable pits and holes, its former grandeur lost and appearing terrific like a vast burning ground, I went to a foreign country and wandering a number of days I at last reached a deserted village. There, I saw a small bundle of ashes lying on the ground. I picked it up and on opening the various knots securely fastened with sealing wax, I found a written **भोजपत्र** Bhoja-patra, Leaf of a Birch Tree, and on reading the writings out of curiosity, I came to know the account of a hidden treasure of ten million jewels with the name of the village, surrounding direction, and other tokens of the treasure and greatly rejoiced, I secretly concealed the written leaf in every way. Going towards the direction described in the leaf, I reached the village in a short time. I examined the place of the hidden treasure and was immensely pleased when all the signs tallied with the description on the leaf. Then, on an excellent night after giving an oblation

of food in various directions, I commenced to dig out the place of the hidden treasure and as soon as I had not even dug out one hand deep, a number of huge snakes, formidable with the inflation of their very strong hoods, moving their unsteady tongues to and fro like the flash of a lightning, pouring out poisonous emanations like sparks of fire produced by the exhaled wind taken by the mouth, striking the ground with the mass of their tails, and moving fiercely their red eyes shining brightly like the flame of a lamp, instantly made their appearance and biting me severely, they violently tore up my whole body. Stupified by the excitement of very powerful poisons I fell down on the ground.

The night passed off in a miserable state and the blessed Sun rose as if with the object of doing me a great favour. The people of the village saw my deplorable condition and, out of compassionate tenderness, they treated me for snake-poisoning. By their medicinal treatment and the influence of mystic spells I was perfectly cured of my snake-poisoning. When the people of the village asked me about my misfortune of the previous night I narrated the account of the treasure as it was.

I lived there for several days and then went in one direction. Going onward one day, I met with one man. On account of similarity of innate disposition, a friendly relation was formed with him. On a certain occasion, he secretly taught me the correct method of conjuring up a female yakṣa in a cave and requested me very respectfully, saying "If you become my associate, we will enter the cave." I accepted his request owing to my strong attachment for enjoyment of sensual pleasures.

After an uninterrupted journey for several days we reached a cave named **वलयामुख** Valayāmukha. We worshipped the door of the cave and the female guardian-spirits of the door of the cave. On an auspicious day with the planets in lucky conjunction, we took abundant food with us, entered the cave with lamps in our hands and passing over several low and high places, we saw

at one spot, a female Yakṣa sitting on an excellent gold lion-seated throne shining brightly like a mass of lightning. Her face appeared extremely handsome by the mass of splendour of brilliant ear-rings hanging on her cheeks. Her body appeared very beautiful by ornaments of various kinds of jewels. A neck-lace of nine strings of pearls as big as the fruit of आमलक Amalaka Tree (Embelic Myrobalan). On beholding the unforeseen and wonderful appearance of the charming body of the female Yakṣa who resembled the tender branch of the full-bloomed and captivating tree-मन्मथ Manmatha, the God of Love, who enchanted the mind like a goddess of Prosperity and Beauty of the under-world, or रति Rati, one of the wives of Kāma or a divine female, and who held toy-lotuses in her charming hands, and becoming love-lorn by the lust of sexual love we tried to approach the female Yakṣa. As soose as she saw us coming towards her, she at once entered a round fire-pit dreadful with a highly illuminating fierce flame. As if wounded by a heavy hammer, and with our faces darkened by remorse, we began to think within ourselves " Shall we now go back ? or should we sacrifice our bodies in the fire-pit full of the loveliness of the contact of her body, like so many butterflies ? This terrible fire will burn out our bodies only within a moment and the question of meeting the female Yakṣa is full of doubts. But if we are kept alive we will again acquire wealth and happiness. "

While we were thus meditating within ourselves, a क्षेत्रपाल Kṣetrapāla, a tutelary deity of the fields, with a very heavy body like a huge elephant from a bower of creepers in a thicket, shaking the earth with his bulky heavy body, deafening the directions by the mass of echo arising by repeatedly striking the ground, terrifying on account of the dark envelope of radiance of his armlets made from the horns of a wild buffalo as dark as lamp-black, holding a large skull in his hand, appearing as if he were the creator of the dark-night of the God of Death, emitting an unpleasant mass of smoke, difficult to look at, from his mouth, and with the bunch of his hair tied with terrible black snakes making a fierce hissing sound, came at once to the spot,

and looking at us with his eyes red-spot with violent anger said " O vile people ! You have entirely left aside your virtuous conduct. You are frightened even by the noise of my body, could you not find out any other place for your consolation that you thought of coming here ? Suffer now the evil consequences of your immodest behaviour. " With these words, he caught hold of us who were trembling with fear like withered leaves set in motion by winds, and seizing us suddenly by the feet like a young lamb, he hurled us with such tremendous force that we fell in front of the door of the वलयामुख Valayāmukha cave.

We passed the remaining portion of the night, as if we were in deep sleep.

At sun-rise, we opened our eyes and began to think "Which is this country ? Who brought us here ? Why did we sleep on this ground ? Where is that cave ? Where is the यक्षकन्या Yakṣa kanyā, female Yakṣa ? O ! is it a dream or jugglery ? Or, is it an intimidation or an illusion ?" Remaining in doubt for a long time we at last knew the true nature of the accident. We then proceeded on and reached बेनातटनगर Benātata Nagara.

There also, we found out a man possessing supernatural knowledge and powers, named शिवसुंदर Sivasundara. We secured him by politeness and other means. He was greatly pleased with us and he willingly gave us कात्यायनीय मंत्र Kātyāyanīya Mantra, the Kātyāyanīya spell and showed us the procedure of accomplishing it.

I commenced the sacrificial ceremony, in the temple of चण्डिका Candika, Durgā-devi, as shown by the teacher. Although becoming terrified, owing to want of audacity even by the shaking of a blade of grass, I boldly tried the accomplishment of the spell. But suddenly a terrible great demon, accompanied by a retinue of very strong, tall and frightful कालवेताल Kāla-vetāla, (a kind of wicked demons that take possession of dead bodies) appeared before me.

Becoming bewildered with fear of death at the terrible sight, I forgot the words of the Mantra (incantation) and began to run away to my residence. Then, saying " You have been mis-instructed by some impudent man and undoubtedly stretching forth his powerful arm, he drew me near Durgā-devi and dealt me such a severe blow with his fist that my nose became flat and unfortunately some of my front teeth were broken in pieces". Therefore, O! worthy man! if you are not convinced of the statement of the previous account of my life which you asked me give then, satisfy yourself by looking at my mouth.

Thāvara then said, O master! which wise man will not believe in the fault of desire of worldly pleasures which is quite apparent? You have acted very wisely that you took this vow. I am also desirous of having that vow, you therefore do me the favour of giving me Dikṣā. He there-upon initiated Thāvara into his Order of Mendicants and Thāvara was then busy with his religious duties. He was very firm in practising most difficult penances, but his true knowledge was occluded by false belief. He died after completing an age-limit of thirty-four hundred thousand pūrva years.

Fifteenth Previous Bhava.

After death, the soul of Marici, was born during the fifteenth previous Bhava of Śramaṇa Bhagavān Mahāvira, as a magnificent god in ब्रह्मदेवलोक Brahma deva-loka.

Let it be remembered that the soul of Marici became a wandering mendicant for six future lives on account of his fondness for the doctrine of a त्रिदण्ड Tridandī, an ascetic bearing a triple-staff invented by his own in-born intellect. Besides, he was born in families of beggars, Brāhmanas (with begging proclivities) and other low families, caused by the evil influence of नीचगोत्रकर्म Nīca Gotra Karma, a Karma inducing birth in low families on account of his boasting for his noble family.

Therefore, on seeing the evil consequences of propagating against the teachings of the Tirthankaras, and of boasting for noble birth, O wise devout persons! leave off for ever, the wicked practice of propagating against the teachings of the Tirthankaras and of boasting for noble birth.

Corrections.

Page	line	Incorrect	Correct
1 etc		Jiva	Jīva
4 etc	17	Atmā	Ātmā
14	12	disagreable	disagreeable
15	13	oppotite	opposite
37	14	देवबुद्धि र्या	देवबुद्धिर्या
39	12 et ce	Atmā	Ātmā
42	4 et ce	Tirtham Karas	Tirthamkaras
45	11	are Untruth.	the Untruth.
47	last but one	unswerving	unswerving
52	12	A nāna	Ajñāna
57	5	Yoga S'āstra	Yoga S'āstra
59	6	Adhyatmas ra	Adhyātmasāra
63	last but one	Ganadhara	Gaṇadhara
69	21	Kota	Kotā
69	25	koti-kotā	kotā-koti
73	5	Himelaya	Himālaya
73	19	Dharma S'astras	Dharma S'āstras
77	22	Nidhana	Nidhāna
77	24	Yuga pranana	Yuga-pramāṇa
83	last line	Arya kṣetra	Ārya kṣetra
98	27	S'ila	S'īla
100	8	भवेयुर्ब्रह्मचर्यतः	भवेयुर्ब्रह्मचर्यतः
102	2	Karmans	Karmans.
103	1	Bh vesu	Bhavesu
103	9	thee hief	the chief
105	13	Dikṣā	Dikṣā
111	19	Bhuvana-pati	Bhuvana-pati
119	21	सूर्य	सूर्य
128	4	तेजा	तेजो
130	9	tho seof	those of
135	19	Samkhyata	Samkhyātā
136	23	Sutra	Sūtra

Page	line	Incorrect	Correct
141	25	श्री नाभिकुलकर	श्री नाभिकुलकर
143	9	Mani-karma	Mani-karm
146	20	Sumangala	Sumaṅgalā
147	3	Gear	Year
147	28	Medicant	Mendicant
147	33	Continous	Continuous
149	27	here wthe	where the
156	17	Bh gavati	Bhāgavati
156	22	Acāras	Acāras
161	15	alleniated	alienated
164	27	spee h	speech
165	23	Magnaminious	Magnanimous
166	24	objegi	object
170	7	Sadhu	Sādhus
173	29	मुकानगरी	मूकानगरी
175 et ce	15	Tirthankaras	Tirthaṅkaras
177	26	annointed	anointed
186	8	to spread	to spread,
193	30	pappy	happy
196	10	अग्रतियो	अग्रतिया
202	20	!	!
211	11	fantt	fault
211	21	Previos	Previous

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